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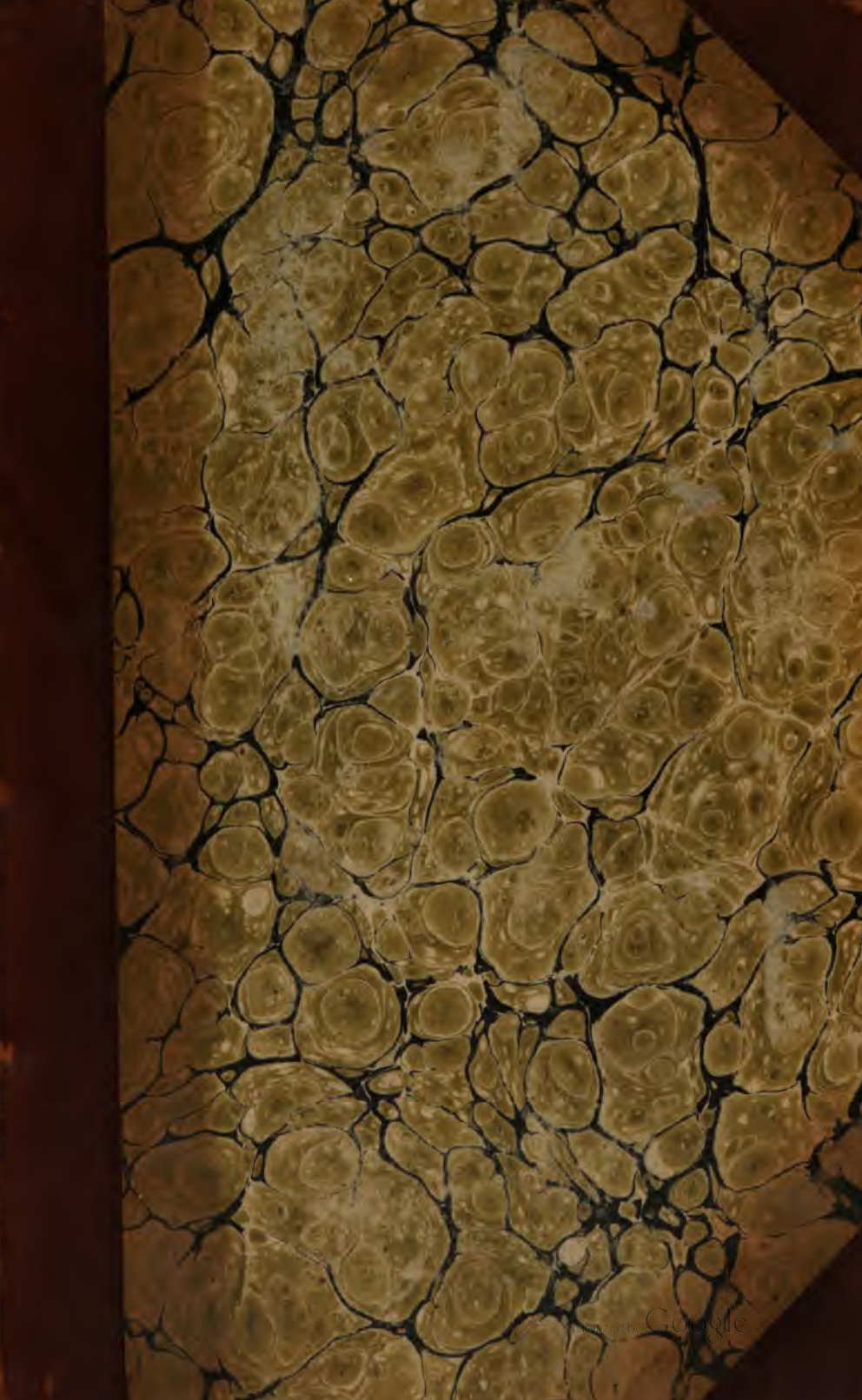
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x. 387.

8^{uo} B. J.

S. H. 1825

Lectures on Popery.

THE MYSTERY OF BABYLON!!

OR, THE
ABOMINATIONS
OF THE
CHURCH OF 'ROME:



DESCRIBED IN A

SERIES OF LECTURES

DELIVERED IN THE CHURCH OF THE UNITED PARISHES OF ST. MARY
SOMERSET AND ST. MARY MOUNTHAW, UPPER THAMES-STREET.

BY THE

REV. JOHN SYMPSON SERGROVE, LL.B.

*Rector of the above Parishes; Minister of the Episcopal Chapel to St. Mary,
Lambeth, Kennington-Lane, in the Diocese of Winchester; and
Domestic Chaplain to the Right Hon. The Earl of Caledon.*

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LORD BISHOP OF WINCHESTER.

“Who hath delivered us from the power of darkness!”—*Coloss. i. 13.*

“Erravit Ecclesia Romana, non solum quoad agenda, et cæremoniarum
ritus, verum in his etiam quæ credenda sunt.”—*Church Art. 19.*

SECOND EDITION.

LONDON:

**PRINTED FOR MESSRS. RIVINGTON, ST. PAUL'S CHURCHYARD-
AND WATERLOO-PLACE, AND G. GREENLAND,
FINSBURY-SQUARE.**

1823

MARCHAND, PRINTER, INGRAM-COURT, LONDON.

Dedication.

THESE LECTURES,

Designed to expose the

MISCHIEFS, AND FELL REIGN OF ANTICHRIST,

AND TO EXTOL THE

PRIVILEGES AND RICH BLESSINGS

OF THE

Saviour's Kingdom,

Are dedicated (by express Permission) to the

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AS AN HUMBLE TRIBUTE AND PLEDGE OF UNFEIGNED RESPECT

TO SO JUSTLY VENERATED A DIVINE

OF THE

PROTESTANT AND TRULY CATHOLIC CHURCH

OF CHRIST;

BY ONE WHO HAS THE HONOUR TO BE OF HIS LORDSHIP'S LICENSED CLERGY,

And who most sincerely inscribes himself

HIS LORDSHIP'S DEVOTED, AND FAITHFUL SERVANT,

JOHN SYMPSON SERGROVE.

*Stockwell-Lodge, Surrey,
October 28, 1823.*

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wise God our Saviour, be glory and majesty,
dominion and power, both now and ever.
Amen.—*Jude*, 24, 25.

THE
INTRODUCTORY LECTURE.

DEUTERONOMY, XXXIII. 29.

*“ Happy art thou, O Israel! who is like unto thee,
O people saved by the Lord, the shield of thy help,
and who is the sword of thy excellency! and thine
enemies shall be found liars unto thee, and thou
shalt tread upon their high places.”*

*AND this is the blessing wherewith Moses, the man of God, blessed the children of Israel,*¹ prophetically, on the eve of his dissolution. Hence, then, let all the house of Israel know that, “ *Surely there is no enchantment against Jacob, neither is there any divination against Israel: according to this time it shall be said of Jacob and of Israel, what hath God wrought?*”² “ *For the Lord hath made bare his holy arm in the eyes of all the nations: and all the ends of the earth shall see*

INTR.
LECT.

¹ Deut. xxxiii. 1.

² Num. xxiii. 23.

INTR. *the salvation of our God.”*³ “Wherefore,
 LECT. *speake ye comfortably to Jerusalem: how beau-*
tiful upon the mountains are the feet of him
that bringeth good tidings, that publisheth
peace, that bringeth good tidings of good, that
publisheth salvation, that saith unto Zion, Thy
*God reigneth.”*⁵ “Behold, the Lord hath
proclaimed unto the end of the world, say ye
to the daughter of Zion, behold thy salvation
cometh:—behold, his reward is with him, and
*his work before him.”*⁶ “For Zion’s sake,
 then, will I not hold my peace, and for Jeru-
 salem’s sake will I not rest, until the righteous-
 ness thereof go forth as brightness and the
 salvation thereof as a lamp that burneth.”⁷
 “Pray for the peace of Jerusalem; they shall
 prosper that love thee.” “Peace be within
 thy walls, and prosperity within thy palaces:
 for my brethren and my companions’ sake will
 I now say, peace be within thee.”⁸

Such is, most sincerely, the prayer of

³ Isaiah, lii. 10.

⁵ Isaiah, lii. 7.

⁷ Isaiah, lxii. 1.

⁴ Isaiah, xl. 2.

⁶ Isaiah, lxii. 11.

⁸ Psalm, cxxii. 6.

every faithful member of that church, the *true tabernacle*⁹ which the Lord built, of which *Jerusalem* in the prophetic ages was a divinely instituted type:—every devout inhabitant of spiritual Zion, the Church of Christ. The *Jewish* hierarchy typified, in all its rites and ceremonies, the more glorious establishment of the *Christian* church. Divine inspiration pointed to the Gospel Era as to the more effulgent “*ministration of life*,” which should “*exceed in glory*”¹ all the imposing institutions, and all the exalted privileges of the ancient economy:—the faithful saw, in the visions of infallible prophecy, the illustrious victories of the Messiah, as they beheld his banners unfurled, in contemplating the great salvation of his cross. “*For of that salvation did the prophets inquire diligently, searching what, or what manner of time, the spirit which was in them did signify when he testified beforehand the sufferings of Christ, and THE GLORY THAT SHOULD FOLLOW.*” “*Unto whom it was revealed, that not unto themselves, but unto us, they did minister*

INTR.
LECT.

⁹ Heb. viii. 2.

¹ 2 Corinthians, iii. 9.

INTR. *the things which are now reported unto you by*
 LECT. *them that have preached the Gospel unto*
 you.”² Spiritually, the Church of God has been the same in every age of the world. Hence the apostolic application to *us* in these last times. “*Whatsoever, therefore, was written aforetime was written for our learning, that we, through patience and comfort of the Scriptures, might have hope.*”³ And hence, likewise, the application of all the “*exceeding great and precious promises*⁴ *to the Christian Church, as belonging to the general assembly and church of the first-born, whose names are written in heaven.*”⁵ And among those repeated assurances of “*grace and glory*” uttered in ecstasy by Moses, at the divine command, how truly felicitous and appropriate is the language of our text. And hath God pronounced his people happy, and will he not make them so? Yes, there is no God that may be likened to the God of Israel—where is his compeer? and there can be no people so blessed as the Israel of God

² 1 Peter, i. 10.

³ Rom. xv. 4.

⁴ 2 Peter, i. 4.

⁵ Heb. xii. 23.

—none can equal them. “ *Happy, therefore, art thou, O Israel! who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.*”

INTR.
LECT.

Relative to the primary and literal import of the text, there are three subjects of consideration, namely:—the *Characters* addressed; the *Protection* in which they were interested; and the *Auspicious Prediction* delivered.

It is scarcely necessary to remark, that the language was primarily addressed to the people of Israel, distinguished as the visible church of the living God. As such, they were peculiarly interested in the protection of Divine Providence; and in the confident faith of that protection was the joyous congratulation of our text delivered. The subject, even in this point of view, therefore, is replete with interest and instruction. The people of Israel, sojourning to the land of

INTR. promise, had often been assailed by the
 LECT. magic and the enchantments,—the malice and
 machinations of inveterate and powerful adversaries: and, as yet, there remained foes, equally numerous and formidable, to encounter; and, indeed, that must be vanquished, or ever Canaan's long-anticipated inheritance were possessed. But "*The Lord came from Sinai, and rose up from Seir unto them, he shined forth from Mount Paran, and he came with ten thousands of his saints: yea, he loved the people.*"⁶ He found them in a desert land, and in the waste howling wilderness; he led them, and instructed them, he kept them as the apple of his eye."⁷ The direful machinations and the fierce assaults of their enemies had been frustrated by the interpositions of Supreme Wisdom and Power: and their faith was directed still to repose in the benign and omnipotent care of Heaven, For "*The Eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy them. Israel shall then*

⁶ Deut. xxxiii. 2.

⁷ Deut. xxxii. 10.

*dwell in safety alone, the fountain of Jacob shall be upon a land of corn and wine: and his heaven shall drop down dew."*⁸ Well then: *" Happy art thou, O Israel! who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places."*

INTR.
LECT.

Applying this animating subject to the Church of God, under the Christian economy, (for "*no prophecy of scripture is of any private interpretation,*"⁹) we are directed to scenes of divine operation, most felicitously interesting to our faith, while pre-eminently calculated to animate our hope, to stimulate our gratitude, and imbolden our zeal.—I have therefore selected this passage of scripture, not merely as a motto or sacred inscription for our present lecture; but as it is a prediction of victorious triumph, of hallowed security, and of spiritual peace; and, therefore, an assurance among many others, of

⁸ Deut. xxxiii. 27.

⁹ 2 Peter, i. 20.

INTR. the future, final prosperity and glory of
LECT. the Church.



The predictive import of our text exhibits
to our view :

THE CHARACTER :

THE ENEMIES : and

THE TRIUMPHS :—of the Christian Church,
to which it is especially applicable.

Having thus specified the subjects of the present discourse, it may not be unsuitable, indeed it is incumbent, to state, that it is designed as a sacred preface, introductory to a Series of Lectures, professing, for their sole object, the welfare, dignity, and order, of the Christian Church:—and which, under the divine blessing, (for God is pleased to accomplish his purposes by feeble means,) we sincerely hope may largely contribute to its spiritual edification and advancement. But, oh!—would that the very arduous and ponderous undertaking had been borne by a senior, an abler, and a more notable brother. But, I crave the prayers of Christian Israel,

that we may go forth against the dread Philistine, Goliath of Gath, strong in the strength of the God of Israel, and clothed in the panoply of Emmanuel's grace. In pursuance, therefore, of that momentous object, so eminently worthy our unremitting zeal, our fervent prayers, and our undivided exertion, it devolves on me, in the

INTR.
LECT.

First place, *to delineate the CHARACTER of the Christian Church.*

The Christian Church, then, is distinguished by these grand traits and striking features:—viz.

Its Doctrines:—its Ordinances:—

Its Worship:—and its Government.

These are professedly founded on the Gospel of Christ. Hence the application of the epithet *Christian Church*; by which it is distinguished from the churches of *Pagans*, *Mahometans*, and *Jews*. But the main points of consideration are, the conformity in FAITH, OBSERVANCES, and PRACTICE, of a Church,

INTR. thus professedly Christian, to the Holy Scrip-
LECT. tures.

The *mere profession* is by no means satisfactory: it must be confirmed by the testimony of infallible truth, the lively oracles of God. “*To the LAW and to the TESTIMONY; if they (if men) speak not according to THIS word, it is because there is no light in them.*”¹ Wherefore, “*If any man say unto you, lo, here is Christ; or lo, there; believe it not,*”² in implicit credulity; but, like the “*more noble*” converts, the *Bereans*, who received the apostolical panegyric and commendation, “*search the Scriptures, and see whether these things are so.*”³ For many FALSE Christs and FALSE apostles,” said the inspired writer, “*are gone forth into the world.*”⁴ Wherefore, “*Brethren, believe not every spirit; but TRY the spirits whether they be of God.*” “*PROVE all things: hold fast that which is good.*”⁵

¹ Isaiah, viii. 20.

² Matthew, xxiv. 23.

³ Acts, xvii. 11.

⁴ 1 John, iv. 1. compared with Matthew, xxiv. 24. and 2 Cor. xi. 13.

⁵ 1 Thess. v. 21.

But, if under the name Christian, there may be "many deceivers," and even "Antichrist," the great deceiver, and the enemy of all righteousness, it is natural to inquire, What are the peculiar, decisive, criteria of the true Christian Church? To this we reply: — *Wherever* the pure doctrines of the Gospel are preached:—namely, The Fall of Man,—The Universal Depravity of Human Nature,—Salvation by Christ alone, "*Repentance toward God, and Faith toward our Lord Jesus Christ;*"⁶ comprehending regeneration by the Holy Ghost, and a conformity in Heart and in Life to the precepts of the Gospel:—*wherever* the Sacraments and Ordinances of Christianity are administered agreeably to the plain and positive institution of their founder, the Lord Jesus Christ:—*where* God in Christ is worshipped, and the Worshippers "*honour the Son even as they honour the Father;*"⁷ *where* the Apostolical Constitution is preserved; and, consequently, the ministerial offices, the sacred canons, and the ecclesiastical discipline, are warranted by

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LECT.⁶ Acts, xx. 21.⁷ John, v. 23.

INTR. apostolic authority,—*there* is the Church, the
LECT. true Christian Church.



And, let it not be deemed bigotry even should a dissentient brother be present this morning, if we venture ingenuously to declare, that such (we verily believe, so far as the characteristic essay of mortals can compass) is the established Church to which we professedly belong:—a church of discipline and order, built on the precepts of the God of order—the “*God of love and peace.*”⁸

If, indeed, this is not our belief, why do we profess her communion? Let it not, however, be imagined that, because such is our belief, we, therefore, rashly condemn all that differ from us in matters of Christian profession, not absolutely essential to salvation. We grant there may be some difference in Christian communities relative to various points not essential to salvation; and we can conscientiously give them the right hand of fellowship, and wish them *God speed*. Nor

⁸ Romans, xv. 33. and 2 Corinthians, xiii. 11.

let even this concession be supposed to breathe a latitudinarian spirit, as of those who would reform the glorious reformation: a spirit alike inimical to moral order, and repugnant to the Christian faith.

INTR.
LECT.

Schism is a fearful evil, as affecting the order, the harmony, the felicity, and the peace of the Church. But, we readily admit that a difference in opinion may arise from conscientious motives, from habit, example, and education. And where that difference affects not the essential faith and practice of Christianity, is it to be peremptorily judged?—God forbid! “*Who art thou that judgest thy brother in meat, or in drink, or in respect of a holy day?*”⁹ What—if the disciples, under the momentary impulse of human passions, righteous overmuch, exclaimed, “*Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elijah did?*” Behold the clemency of the meek and lowly

⁹ Romans, xiv. 4, to the end, compared with Col. ii. 16. and James, iv. 11–12.

INTR. Jesus. "*Ye know not what manner of spirit*

LECT. *ye are of.*"¹ Or, what if the disciples, glowing with the fervours of holy affection, to their divine Lord and master, yet too sanguine as retaining their natural prejudices, exclaim, "*Master, we saw one casting out devils in thy name, and we forbid him, because he followeth not with us.*" Did not the gracious Saviour reply, "*Forbid him not; for he that is not against us is for us.*"² "*Charity hopeth all things.*"³ And there may be "*differences of administration, but the same Lord.*"⁴ Though external forms and profession may differ, yet may there be, in all, one communion—a communion in faith and godliness—a communion in heart, as possessing the same essential principles of Christianity, and exemplifying its sacred graces in "*conversation as becometh the Gospel of Christ.*"⁵ Thus, spiritually, is there "*one Lord, one faith, one baptism.*"⁶ Associating these facts, in our view of the

¹ Luke, ix. 54.

² Luke, ix. 49.

³ 1 Cor. xiii. 7.

⁴ 1 Cor. xii. 5.

⁵ Phil. i. 27

⁶ Ephes. iv. 5.

Christian Church, we are impressed with the truth and propriety of the description given in the 19th Article of our Establishment. “ *The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments duly administered according to Christ’s ordinance, in all those things that of necessity are requisite to the same.*”

INTR:
LECT.

Hence, then, it becomes the duty (as it is conducive to the happiness) of all to examine the distinguishing characteristics of a Church professing to be Christian. And, with this view, the article, which I have just quoted, adds, “ *As the Church of Jerusalem, Alexandria, and Antioch, have erred; so, also, the Church of Rome hath erred, not only in their living and manner of ceremonies, but, also, in matters of faith.*”

The Church of Rome then differs from the Christian Church, not only in external observances, but in spirit and principle; it is apostate from the faith of the Gospel; it is Antichrist. This fact, however, we shall

INTR. demonstrate in future discussions. I have
 LECT. here mentioned the Roman Hierarchy, as
 necessarily to be considered:

Secondly, among the ENEMIES of *the Christian Church*, which we proposed to survey.

Generally, the *enemies* of the Church are all such as are opposed to its faith and profession. The very religion, therefore, of a vast proportion of the world is hostile to Christianity. Such is Paganism, such is Mahometanism, such is Judaism. The votaries of these are, in their very spirit, "*enemies to the cross of Christ.*"⁷ There are other enemies, who have no religion at all: they are enemies to all religion, or they are anything but friendly to that which requires the practice of piety and virtue. But they are most inveterate against Christianity, as it is the most pure.⁸ Such is the

⁷ Phil. iii. xviii.

⁸ By parity of reason, it may be concluded, that the friends of *Popery* are numerous, inasmuch as it is perfectly congenial to the depraved heart of man in an unregenerate state.

herd of infidels, or, to use the more specious terms of the present age, the advocates for Deism; which, in fact, is nothing less than practical Atheism; an utter alienation of heart from every moral principle, a systematic apostasy, whereby its adherents, wallowing in the mire of licentiousness, are *“to every good work reprobate.”*

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LECT.

But the most subtle, most specious, and, therefore, the most formidable enemies of the Church are among its professed friends. Such are nominally, Christian, yet virtually, Anti-Christian: and hence the greater danger. They are Christian in forms and profession, but they are Antichristian in spirit and in practice. And such is the *Church of Rome*.

Against that Church, (yet we bear no personal asperity;—we speak against things, not persons,) therefore, against *Baal's* altars, idols, groves, ablutions, and images, we lift up our voice, and protest, as against the grand enemy of the Church of Christ. And as

• Titus, i. 16.

INTR. LECT. *FOR THIS CAUSE* we are denominated *Protestants*, so in the steadfast, zealous, and persevering support of this our protest, do we act conscientiously, consistently, and honourably, in our Protestant profession.

If, indeed, we are conscientious members of the *Protestant Church*, we must oppose the *Romish*, exactly in the same ratio (though not in the same manner) as the members of the latter oppose those of the former. *Protestantism* and *Popery* can never exist in tranquil union.¹ They are as dissimilar as

¹ What can those misguided Protestants, who talk much about the liberal and enlightened spirit of Popery in the present age, think of the following extract of a letter written by the *present Pope* to his Cardinals, when the policy of the French Government deemed religious toleration necessary?

“ February 5, 1808.

“ It is proposed that all religious persons should
 “ be free, and their worship publicly exercised; but we
 “ have rejected this article as contrary to the canons,
 “ to the Councils, to the Catholic religion, and to
 “ the tranquillity of human life. *Out of the Catholic Church there is no salvation.* The French system of
 “ indifference or equality, with regard to all religions,
 “ is utterly opposite to the Catholic faith, which, being

TOLERATION and PERSECUTION: they are as hostile as the contending elements of FIRE and WATER: they are as different as LIGHT and DARKNESS: they are as contrary as TRUTH and ERROR: they are as opposite as CHRISTIANITY and BLASPHEMY: they are as repugnant as REALITY and IMPOSTURE.

INTR.
LECT.

As *Protestants*, we believe that the religion professed by the PROTESTANT Church is the TRUE religion; consequently, that the religion professed by the POPISH Church is a *false* religion. It necessarily follows, therefore, that, in the first instance, we believe that the *Protestant Church* is the *true Christian Church*; and if so, then is it our conviction that the *Romish Church* is a *false Church*. This is unavoidably the conclusion of every Protestant; for *Popery* is directly the reverse of Protestantism. “*Is it peace, then, Jehu?*

“ the *only one of divine institution*, cannot form any
 “ alliance with any other, any more than Christ can league
 “ with Belial. It is false, that the Concordat has recog-
 “ nised and established the independence of the Church
 “ of France, or that it has given a sanction to the toleration
 “ of other modes of worship.”

INTR. *What, peace with Jezebel?^a This is the nation,*
 LECT. *even the Amorite with whom, as the Lord hath*
 ~~~~~ *commanded thee, thou shalt make no league."*

I say, this is the inevitable conclusion of every Protestant; unless he can admit that there may be two Churches diametrically opposite, and, therefore, clashing in all their characteristics, and yet both equally the true Churches of Christ. This, however, would be an anomaly and an absurdity, of which no man, in possession of his reason, (whatever may be his charity or candour,) would be guilty.

The Protestant Church, then, (as Abel and Cain, Jacob and Ishmael) cannot be at peace with papal Rome: nor (for in Popery, oaths are nullities, and not binding towards Heretics) has papal Rome ever been or can be at peace with the Protestant Church. Of the latter, indeed, the world has witnessed most tragical proofs<sup>b</sup> in the countless perse-

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<sup>a</sup> 2 Kings, ix. 22.

<sup>b</sup> Read the Book of Martyrs. Every Protestant ought to peruse it, and never forget that the spirit of Popery is unchanged.



cutions of Popery,' in which it has most barbarously trampled on Protestant blood. INTR.  
LECT.

The Protestant can no more be in cordial, secure, and honourable amity with Popery, than a subject of Great Britain can, with integrity and honour, be in league with the inveterate enemies of his rightful sovereign, to whom he has sworn allegiance, whose interests he solemnly professes to promote, and in whose service, for that very purpose, he is actually engaged. And what if that subject is apprised, that the enemies of his royal master, not having resources adequate to an open or formal attack on his dominions, yet in the dark and in secret, undermine and plot, having recourse to means apparently quite pacific and subservient, but in reality seeking the subversion of his government, and the utter destruction of his interests? What, I ask, if that subject is *apprised* of all this; and is assured from the past treacheries, massacres, and devastations, committed by the enemies of his king, and his country; and from the

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<sup>1</sup> Vide Lect. X. Sanguinary Persecutions of Popery.

**INTR.** acknowledged unchangeable sentiments of  
**LECT.** those enemies, that they are still as hostile  
 in their spirit and aim as ever. Shall he who is estimable and active in other matters remain inert and supine in this? Nay, shall he countenance the intrigues of the insidious foe? Shall he assist to facilitate the accomplishment of their designs, and let them loose to enslave or incarcerate all besides?<sup>6</sup> Shall he traitorously be seduced from his loyalty by the deceitful smiles and specious professions of those very adversaries who have (times almost without number) perpetrated their deeds of imposture and usurpation; of perfidy and assassination; of ambition and despotism? What! can any one thus sacrifice the just cause, the legitimate rights of his liege sovereign, and lay his hand on his breast, and avouch a conscientious profession of loyalty? Would not every one condemn the hypocrisy of such conduct, and look down with just disdain on such a cha-

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<sup>6</sup> "Tolerate them (the Roman Catholics) to the utmost: that is done already; but give them not power: this is the only safeguard remaining in our own hands, and with this they are not to be intrusted."\*

\* Archdeacon Wollaston.

racter,—disgraced, if not by wilful treachery, by a shameful supineness, not less culpable, and equally destructive in its results? Vigilance and zeal, as well as fidelity and truth, are duties of allegiance. In fact, they cannot be separated. If an individual is faithful in the service of his king, he will vigilantly watch his interests, and zealously promote their advancement and security.

INTR.  
LECT.

Is it urged in extenuation, that an apparently actual breach of loyalty may be the unintentional result of *indiscretion*; and that, consequently, not originating in premeditated purpose, is not, in reality, a breach of loyalty, and, therefore, venial, and not absolutely culpable? Such a plea may, indeed, be admitted in extreme circumstances, where the will of the sovereign is not known, or cannot be ascertained, and where the measures proposed appear best calculated to advance the interests, the safety, the honour, and the prosperity, of his dominions. But what are we to think of such indiscretion if the royal pleasure has been explicit and fully declared:—if there can be no doubt existing with regard

INTR. to the best means of promoting the general  
LECT. good;—and if, concerning the proposed  
measures, there is every reason (and that most evident) to apprehend the most appalling dangers? What, I ask, are we to think of the indiscretion of any individual who, under such circumstances, would contribute (though avowedly unintentional) to the accomplishment of the hostile designs of his country's foes? What, indeed, could we think? Why, there could surely be no difficulty in arriving at the just estimate of such a character:—and the fact is evident that all men would consider him either as the victim of most hopeless imbecility and ineptitude; or, as absolutely, a *traitor* in spirit, though a *loyalist* in profession.

Again, if in addition to the known will of the monarch, and the hostility of the measures in question, against the legitimate establishments of his kingdom; if, I say, in addition to these points, the enemy is fully recognised as an eternal enemy, from the fixed and unalterable principles of his avowed system of politics and government; an enemy bound by the most awful oaths,

to maintain implacable enmity; an enemy most solemnly sworn to preserve allegiance to *another sovereign*, whose measures and interests are ever hostile to those of his opponent; and who, in order to attain his end, assumes the power to absolve the subjects of other kingdoms from their allegiance; and, also, to remit all guilt in the commission of perfidy, outrage, and murder, with a view the more effectually to invade, usurp, and reign:—if such an enemy is recognised, what description of character are they who countenance, I say, who *countenance* his endeavours and his aims? Granted, indeed, the assumption of the usurper is delusion, yet, if the actors themselves believe it to be true, it becomes predominant in their spirit and conduct. What, then, can be expected but scenes of treachery and blood? And if there are individuals who, though by *office*, by *oath*, by *profession*, are in the service of their sovereign, will yet patronise, and use their utmost influence to concede to, and further the measures of the enemy, is it not fair and just to suspect that they are parties in a perfidious league: or, that they are the

INTR.  
LECT.  


INTR. enemy's secret agents in specious disguise?

LECT. And are not such characters, themselves, enemies (and enemies the most dangerous and base) against that very cause in which they are engaged, as professedly the devoted servants of their country and of their king?<sup>7</sup>

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' Political application would have been unseemly in the Christian sanctuary; it was, therefore, omitted. But the above remarks may, it is presumed, be applied significantly and justly to the Constitution of Great Britain, which is essentially *Protestant* or *Anti-Catholic*: nor will any reader be at a loss to recognise the delineation of various characters acting their parts in the political theatre of life.

"In a well-regulated and tolerating state, the individual may be free to choose and exercise his religion; but we should deem it of small estimation with him, and respect him not, if at one time he professes Mahometanism, another Christianity; if to-day he attended a Socinian place of worship, and to-morrow the English Church. The body politic is also to elect its faith, it must not "*halt between two opinions; if the Lord be God, follow him; but, if Baal, then follow him.*" This nation has made a right choice, and, thanks be to God, we have hitherto kept it inviolate. But that Constitution, equally with the individual, we should designate as void of religion altogether, which should be open alike to persons of every discordant persuasion. Whatever choice the individual may make, and from whatever motive he may adopt it, whether from education example, interest, or conviction; protection and security he may claim as a right in return for his allegiance and submission; but constitutional power is given in trust for certain purposes, civil or religious,

The plea of indiscretion is, therefore, futile as it is groundless; and the hypocrite and

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LECT.

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beneficial to the whole body; no one can claim it, and to no one can it be entrusted whose principles are at variance with those purposes. Toleration, therefore, and protection afforded to the dissentient, infringe not the Constitution; but the least delegation of power is a dangerous breach in it; its integrity is destroyed, its purity is corrupted, its sincerity is gone."

"Are we then intolerant, because we deprecate concession? The situation of the Papist, when we had just freed ourselves from his yoke, was far different from what it is at this time; and, consequently, much of concession has, with safety, been made, and remission of penalties, and repeal of restricting statutes, have been carried to a great extent. The Papist is not only tolerated in the exercise of his religion, but he is protected in it: he is tolerated, also, and protected in the possession of property of every kind, and in the disposal and use of his property, excepting only that in a Church deemed by him heretical, he is debarred from the exercise of patronage by presenting to preferment; he is tolerated, protected, and assisted, also, in the propagation of his religion by the instruction of his youth in a public seminary established for that purpose.

"Though forbearance towards the Roman Catholic is thus carried to the very extreme, you, my brethren, have, in your late petition, expressed yourselves as rejoicing in the removal of every thing penal, not as lamenting past concessions. You acknowledge the wisdom which has granted past immunities and privileges. You ask only that, while they remain in principle and practice the same, and yield nothing of those tenets which have been found

**INTR.** the betrayer, under any circumstances,  
**LECT.** merit the unqualified censure, indignation,  
and contempt of mankind. And is not  
supineness (the other evil which we have  
noticed) if not equally odious, yet absolutely  
inexcusable in its nature, and frequently  
not less fatal in its effects? True  
allegiance to a rightful monarch is founded  
in rectitude of principle; hence, the exemplification  
of genuine loyalty and patriotism; the  
possessors of which, while faithful, vigilant,  
and zealous in the cause of their country  
and their king, cherish the sentiments of  
equity and philanthropy towards every  
nation throughout the world.

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dangerous, this nation may not be subjected to the legislation, administration, and command of those whom you must consider hostile to its dearest interests. Concessions have been made equal, it might have been presumed, to every wish: but as these are not satisfactory, and further advances are regularly and systematically made, they must not wonder that our vigilance is excited, and that, in estimating their claims, and the possible consequences of them, we are not unmindful of our own security; nor can forget that while they assert a right of adherence to their principles, we also have, at least, an equal duty of steadfastness to ours.”\*

\* Archdeacon Wollaston's recent Charge to the Clergy of Essex.



But, my brethren, possibly there are some persons who (not sufficiently acquainted with the subjects to which the preceding observations allude) may inquire, Why thus expatiate on circumstances of political interest?—what enemies menace our welfare?—what dangers have we to apprehend?—what special calls are there for our instant vigilance and exertion? To such I reply, that the circumstances suggested relative to a temporal kingdom have their direct parallel in a spiritual kingdom: the kingdom of the Lord Jesus Christ, who is King of Zion, the Supreme Head of the Church. All who profess, and call themselves *Christians*, are avowedly subjects of this kingdom, which, as *Protestants*, we believe to be Protestant Christendom. The bitterest enemies of this kingdom are the adherents of *Papal* Rome. Their hostilities are conducted either by force or by stratagem. If they have not resources to carry on the warfare by open violence, they descend to the artifices of apparently pacific, but most perfidious subserviency; *popery*, ever breathing the same antichristian spirit, is still the system, in which they have sworn implacable

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LECT.

INTR. enmity against all the members of the *Pro-*  
 LECT. *testant* Church. The *Pope* is their *souvereign*  
 lord and king: paramount ruler even of  
 conscience; to whom they are bound in alle-  
 giance by the most awful oaths, as well as  
 professions, on which they vow eternal fealty.\*

These facts are fully declared by our  
*Popish* adversaries. Those adversaries, there-  
 fore, are *known* adversaries; and cannot but

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\* " When an authority (says Archdeacon Wollaston, speaking of Popery, as enforced in its colleges,) so peculiar exists, which neither suffers the exercise of private judgement within its own pale, nor allows its members to remove without it, but the jurisdiction still follows them; and when this is maintained in the college at Maynooth, at the time that they are petitioners for political power; at a time when the Pope himself, in a letter to the titular Archbishops and Bishops of Ireland, expresses an expectation of their Bishops being rendered, by the emancipation, qualified to sit in Parliament; at a time, too, when they have called again into action that most dangerous engine of intrigue, the order of Jesuits, and have re-established, though in another country, the dreadful tribunal of the Inquisition, we cannot doubt what would be the fate of Protestants if the Church of Rome should again acquire in these kingdoms the ascendancy to which it is aspiring, and temporal power should be added to the spiritual will." \*

\* Archdeacon Wollaston's Charge to the Clergy of Essex.

be recognised as such by all the faithful members and liege subjects of the kingdom of Christ. INTR.  
LECT.

Let us now advert to the pleas already mentioned, and apply them to the glorious interests of this spiritual kingdom.

Relative, therefore, to these transcendently important interests, what can justify a supine indifference, *since ye cannot serve God and mammon?*<sup>9</sup> What can extenuate the guilt of those, who, under any consideration, would lend their influence (not to say use their every exertion) to promote the hostile views and the opposite interests of the enemy? Will *indiscretion* be urged? On what *grounds* can such a plea be supported? Is it an indiscretion (as we have before intimated) incident to embarrassing extremities?—No such extremity or difficulty exists. The will of the Divine Monarch of this spiritual kingdom is not obscurely, partially, or contingently; but clearly, fully, and positively revealed. The holy scriptures declare it. The measures

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<sup>9</sup> Matthew, vi. 24.

INTR. pursued by the enemy are evidently repug-  
 LECT. nant to that will; the enemies themselves  
 are recognised as such on the very funda-  
 mental principles of their system. They are  
 sworn to maintain allegiance to the Pope, as  
 their spiritual and temporal sovereign; and  
 that sovereign assumes the power to remit  
 sins and grant indulgences—past, present,  
 and to come, (O! the abominations!) for what-  
 ever crimes may be perpetrated, with the  
 view to advance the interests of *Elymas*, or  
 Papal Rome, *full of all subtlety and mischief*.<sup>1</sup>  
 What *security* then is there in their profes-  
 sions? And these facts are known.—What  
 ground then is there to vindicate indiscretion?  
 And what inference can be justly drawn from  
 the conduct of those, who, under a profession  
 of *Protestantism*, or bearing the name of  
 FRIENDS to *Protestant* Christendom, not  
 only countenance the system of *Popery*, but,  
 to the utmost of their influence and power,  
 labour to promote the adverse interests of  
 that very hierarchy whose paramount object  
 is to extirpate (this is the mildest term) the

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<sup>1</sup> Acts, xiii. 10.

establishments of *Protestantism* and its disciples, as locusts, from the face of the earth. What can we in justice infer, but that, if they are not the DUPES of a most pitiful imbecility, they are hypocritical friends of Protestantism, Judas-like, in league with its contradicters and adversaries; or that they are the disguised emissaries of Papal Antichrist? Or why do they sanction and promote the interests of an Antichristian hierarchy, which has given evidences innumerable of its inveterate and perpetual enmity, and denounced its anathemas against the *Protestant Church*, and all *Protestant Institutions*, and persons; as you may read in a late virulent address of a Titular Bishop to a *Protestant Archbishop* of Ireland. That we should oppose the Church of Rome with the arms of deadly violence, as that Church has persecuted the *Protestant Christian Church* (and ceases now in truculence only from constraint); I say that we should return evil for evil, and thus oppose the interests, or measures, or designs of that Church, though so hostile to our own—**GOD FORBID.** And, on the other hand, it would

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LECT.

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INTR. be the veriest folly, and worse, alas! after so  
 LECT. many demonstrations of their fatal spirit, to  
 suffer ourselves to become the victims of their  
 imposture, through our own pusillanimity and  
 supineness; nay, from any cause, to lose sight  
 of it as a vital question of religion, and thus  
 to sacrifice our all-glorious interests. Such  
 unduteous sons, to our excellent forefathers,  
 to become the abettors of Antichristian blas-  
 phemy, the votaries of Antichristian idolatry,  
 and the slaves of Antichristian despotism;  
 unbosoming ourselves to the snake of demo-  
 nomy; this would be to become apostates from,  
 and to deny the faith of, the Gospel; *to crucify  
 the Son of God afresh, and put him to open  
 shame.*<sup>3</sup> Well, then, we are commanded to faith-

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<sup>3</sup> Heb. vi. 6.

“ Is it seemly in a professor of the faith of Christ to advocate the cause of Antichrist, and subjugate the interests of truth under a cruel and oppressive lord? Are we called upon to disseminate the light of divine knowledge in other lands, and then to consolidate the kingdom of darkness in our own? Shall we awaken the feelings of a laudable philanthropy in emancipating the *bodies* of foreign captives, and then employ our talents in enslaving *the souls* of our own countrymen? And is there a man who, when he has thus attracted celebrity, and obtained

fulness, to circumspection, to watchfulness, to zeal, to steadfastness, to perseverance in exer-

INTR.  
LECT.

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a prepossessing influence over the minds of thousands, at length seizes upon an awful crisis, and catches the opportunity of betraying the interests of that Church which he has so long professed to defend? Is there one who, while his country, standing on the brink of a precipice, calls upon him to use his best efforts by throwing off his long-collected preponderance in the scale of her rescue, yet takes the advantage of that precise and critical moment to embody his whole force, both personal and auxiliary, and bend it to the object of plunging her again into that gulph from which it took her centuries, and rivers of blood formerly to retrieve her? Of such a man, if such an one there be, the voice of millions will declare that a most awful responsibility rests upon him! and while every individual abettor of Roman Catholic claims must stand accountable for his respective conduct, the whole collective weight of the tremendous consequences may be justly charged to such a character as that which is here described.

“ When these inconsistencies can be satisfactorily reconciled, I shall be content; in the meanwhile, I am warranted to conclude that those who have conscientiously exerted themselves for the maintenance of the Protestant faith and the integrity of the British constitution, will have far less cause for self-reproach than those who, by an ungrateful supineness, or by active endeavours, have been instrumental in the demolition of those judicious barriers and well-earned safeguards which, in the hands of Providence, have been the means of preserving to us the

**INTR.** tion for the honour of Christ in the extension  
**LECT.** and prosperity of his kingdom. And does the  
 adverse party approach, if not by formidable assault, yet by flattering and false professions—be the conduct of the apostle our sacred model:—“*To whom* (saith he, speaking of “opposers) *to whom we gave place by subjection; no, not for an hour.*”<sup>4</sup> The known enemy, long practised in the base arts of dissimulation and in the fell deeds of treachery and bloodshed;—whose interests and purposes by creed, by system, and by oath, are ever the same, can never be safely or securely trusted.’ An active, a vigilant,

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uninterrupted enjoyment of religious and political liberty, both of which would be endangered by the admission of the Romish claims, and both would be destroyed by the subversion of our present establishments. He, therefore, that would encourage so pernicious an attempt, in a civil point of view, is an ingrate to the memory of his ancestors, a fool to himself, and a traitor to posterity! and he that would do it under a religious pretext, is a runagate to his profession, an enemy to the truth, and a rebel to his God!”\*

<sup>4</sup> Gal. ii. 5.

\* “It is true that the invader of our protestant ascendancy is once more repulsed; but so feebly, so languidly, that we cannot but apprehend a renewed attack in all his

\* Eede’s Plain Remarks on Catholic Claims.



faithful, steadfast opposition, therefore, (for it is while men sleep, the enemy comes,) is the Christian's imperative duty—a duty relatively, to his posterity; patriotically, to his country; loyally, to his king; and sacredly, to his God; as it is, under the Divine Blessing, connected with his security, his peace, his life, his all; thus truly evincing gratitude for what his ancestors have done and suffered, while his posterity will heartily approve his saying. But, my brethren, it may not be unseasonable here, to observe, that I am perfectly aware there are very many individuals, whose ignorance or whose listlessness may induce them to marvel at our boldness, and urge

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vigour. Restless and persevering, frustrated, but not vanquished, he will not yet retire from the contest; he will harass us with a repetition of the same efforts; and if any, not aware of their danger, any too confident in the place of their strength, any indifferent to the cause they defend, forget that caution and vigilance are still necessary, woe to the citadel, and to them that occupy it! Every barrier will be broken down, every tower be laid low, and the whole fabric, the work of ages, be levelled with the ground.”\*

\* Archdeacon Wollaston.

INTR. them to demand reasons in a more specific  
LECT. form, why Popery should be thus an object  
of spiritual animadversion.

The following inquiries, therefore, may not be deemed inappropriate: namely,

What is Popery?

Whence its origin?

What are its effects? and

By what means has it been supported?

But the discussion of these important points we must defer till this afternoon. I would, however, observe, that truth, unsophisticated, pure, divine, eternal truth—is the essential, the transcendent, the glorious object, the grand desideratum of our solicitude. And may Jesus Christ, our divine instructor, who is the way, the truth, and the life,—may the “Spirit of Truth” lead us into all truth, that, finally so taught of God, we may become “*wise unto salvation, through faith in Christ Jesus.*”<sup>6</sup> And now unto Him that is of power to stablish you according to

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<sup>6</sup> 2 Tim. iii. 15.

*the Gospel, and the preaching of Jesus Christ, and by the scriptures of the prophets, according to the commandment of the everlasting God made known to all nations for the obedience of faith:—to God only wise be glory, through Christ Jesus, for ever.*<sup>7</sup> Amen.

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<sup>7</sup> Rom. xvi. 25.

THE  
INTRODUCTORY LECTURE.<sup>1</sup>

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DEUTERONOMY, XXXIII. 29.

*“ Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency! and thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.”*

INTR. ILLUSTRATING this portion of inspired truth,  
LECT. agreeably to its spiritual import, and its predictive application to the Christian Church, we proposed to consider the CHARACTER,—the ENEMIES,—and the TRIUMPHS—of the Church under the Gospel or Christian dispensation. The CHARACTER of the Christian Church we, this morning, delineated, as being distinguished by its *Doctrines*, its *Ordinances*, its *Worship*, and its *Govern-*

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<sup>1</sup> The Introductory Lecture being too prolix for the delivery of the whole in the morning, this part was deferred; the two divisions are, therefore published as they were delivered.

*ment.* We then proceeded to describe the **INTR.**  
**ENEMIES** of the Church, and noticed as **LECT.**  
the most inveterate (being the seat of Popery, with all its abominations) *the Anti-christian hierarchy of Papal Rome.* We are thus led to the following important inquiries, which we reserved for the present discussion : namely,

**WHAT IS POPERY?**

**WHENCE ITS ORIGIN?**

**WHAT ARE ITS EFFECTS?** and,

**WHAT THE MEANS BY WHICH IT HAS BEEN SUPPORTED.**

In reply to these inquiries it will not be expected that I should now fully enter into the multifarious particulars which they involve; these will be necessarily introduced on future occasions, in the order of the lectures. I shall, therefore, at present, state, in general terms, such of the characteristics of Popery as may properly be considered to comprise the reasons for our protest against the Popish hierarchy; and, consequently, for our conscientious opposition to its influence and its innovations; and then proceed to con-

INTR. template (as predicted in our text) the final  
LECT. *triumphs* of the Church of Christ over all  
her adversaries.

With regard, then, to our first inquiry, WHAT IS POKERY? I reply: Pokery is a system of a twofold character: religious and political. Here, however, I observe that it is more *political* than religious: professedly, sacred and religious; but essentially, secular and political.

To enumerate all its characteristics, assumed under the denomination of religious, would far exceed our present limits; besides, it is unnecessary, since they will, as we intimated, be more fully described hereafter. The Papal Church, then, declares itself the true church, and the ONLY true church of Christ; and it not only vituperates, but desecrates; nay, is of that *flaming* religion which anathematizes, or curses, and condemns to everlasting fire and punishment all other churches, as heretical and apostate. In support of this declaration, the Papal Church pretends to the following attributes as its chief characteristics,

exclusively its own, and in contradistinction from all other churches: namely, the attributes of *Infallibility*, of *Impeccability*, or *Moral Perfection*; and with these it professes the characteristics of *Apostolicity* and *Catholicity*; and, in addition to these, it claims a *universal Supremacy*, and avows a possession of *miraculous endowments* whereby to demonstrate the validity of its profession. Under the assumption of these (which are the leading heads in the system of Popery, considered in a religious point of view) the following particulars are avowed, which I now briefly specify; as indeed, comparatively, but a few among the almost countless numbers which that most wondrous system contains.

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The adherents of Popery, in conformity to their system, declare the *Holy Scriptures* *insufficient* for the purposes of salvation; that the authority of their church is *ABOVE all scripture*; that their church is the only lawful and *infallible interpreter* of scripture, and *judge* of all controversy; that the decrees of *councils*, and all the decretals and bulls

INTR. of the *Popes* are as obligatory, as the will  
LECT. and the commands of *Christ*: and that  
the traditions of the Romish Church are to  
be received as of equal authenticity with  
the *Holy Scriptures*, and as necessary to  
salvation.

They declare salvation attainable by  
*human merit*, by *almsgiving*, by *penance*,  
and by *intercession of the saints*. Hence  
their avowal of *supererogation*, of *purga-*  
*tory*, and *indulgences*. Thus they declare  
it possible to do *more* than their duty, and  
that the *Romish Church* has a surplus, a  
depositum, or a superabundant reservation of  
merit for any who may stand in need; or  
who have not sufficient merit of their own  
to entitle them to salvation! This merit  
is to be purchased by sums of money,  
varied according to the degree required.  
By this means, souls are declared to be  
exempt from, liberated, or prayed out of  
purgatory, in which they must otherwise  
have suffered, more or less, previously to  
their admittance into heaven. And with  
this absurdity is united that of *indulgences*,



which are to be purchased of the Holy See; and, in virtue of which, men may live in wickedness for a certain period, and committing crimes of various degrees of enormity, according to the sums paid into the Holy Roman coffers.

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They further avow that most irrational and blasphemous doctrine, *transubstantiation*; declaring that the bread and the wine in the Holy Sacrament are the *real body* and the *real blood* of Christ. And hence they adore and worship the sacramental host, or wafer, as Christ himself. They likewise aver that their priests, in the *sacrifice of the mass*, lift up and offer Christ himself, corporeally, in atonement for the sins of the people.

In addition to these delusive practices they offer their prayers and devotions to the Virgin Mary, to saints, and images; and worship even the *relics* and the *ashes of the dead*, attributing to them *miraculous power*. These are *some* of the *religious* characteristics of Popery.

INTR. With regard to the *political* part of the  
 LECT. system, it may suffice, at present, to observe,  
 ~~~~~ that the Pope is declared a *temporal* as  
 well as a spiritual sovereign: that he has
authority to dethrone *kings* and *emperors*;
 to *absolve subjects* from their allegiance, and
 that he is the *rightful monarch* over *all*
princes and *dominions* throughout the world;
 and the only reason why he does *not* reign as
 such, is, *the want of power*.

Our next inquiry is, WHAT WAS THE
 ORIGIN OF POPERY?

In reply to this important inquiry, I observe, that no such being as a *Pope of Rome, assuming universal jurisdiction*, was known till after the lapse of upwards of *seven hundred years from the apostolic age*; and that the Papal authority was not established till the *eleventh century*. You are aware, my brethren, that the Apostles clearly foretold the impostures and innovations of Anti-christ. "*The mystery of iniquity*," declared the Apostle, "*doth already work*." False

* 2 Thess. ii. 7.

teachers arose, and brought in "*damnable heresies*."¹

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Religion was made the cloak for avarice and ambition. The Christian Churches, in the earliest ages, were soon infested by hypocritical professors—" *false brethren*,"² and disturbed by " *false apostles*," " *transforming themselves into the apostles of Christ*."³ Such characters were foretold by the Lord Jesus,⁴—" *wolves in sheep's clothing, and the blind leading the blind*," having, by a specious profession, obtruded themselves into the sacred office of the Christian ministry, afterwards assumed an authority, and usurped a dominion which had been expressly forbidden by the gracious Founder of Christianity—the Supreme Head of the Church. That usurpation, however, was opposed by the faithful professors of the Gospel. And when the Bishop of Rome betrayed his ambitious purposes of usurpation over other churches, he

¹ 2 Peter, ii. 1.

² Gal. ii. 4.—2 Cor. xi. 26.

³ 2 Cor. xi. 13.

⁴ Matt. xxiv. 11, 24.

⁵ Matt. vii. 15.

INTR. was formally and resolutely opposed even by
DECT. other bishops, who openly charged him with
impious arrogance, and blasphemous presumption. “It is notorious,” observes an eminent divine, “and most evident, from the whole stream of history and the writings of the ancients, that, in fact, no supremacy of the Pope was ever known or pretended to till nearly *seven hundred years after Christ*; that the Bishop of Rome was, till then, regarded as upon an equal foot, in point of jurisdiction, with other bishops; and the title of *universal bishop was never heard of by any*. So far otherwise, that, about that very time, John, Patriarch of Constantinople, in attempting to assume it, was pronounced by the then Bishop of Rome himself, and others, as the “*fore-runner of Antichrist*.” Yet that bishop’s next successor but one, BONIFACE III. laid claim to it; the title was conferred on him by one denounced by historians as a monster of villany, who, from a plebeian became emperor, having massacred his royal master—the Emperor Mauritius, with his wife and children. The origin of Popery, therefore, was, in the first instance,

hypocrisy; next, systematic imposture; and then, ambition. And, under these, the numerous heresies, idolatries, blasphemies, and innovations of Popery have been accumulated and maintained.⁶

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⁶ Vide Lecture I. on the Pretended Apostolicity of the Church of Rome; Lecture III. Supremacy; and Lect. V. Catholicity.

“ In the first ages of Christianity, the Christian religion showed its full force and efficacy in the minds of men, and by many examples demonstrated what great and generous souls it was capable of producing. It exalted and refined its proselytes to a very high degree of perfection, and set them far above the pleasures, and even pains of this life; it strengthened the infirmity, and broke the fierceness of human nature; it lifted up the minds of the ignorant to the knowledge and worship of Him who made them, and inspired the vicious with a rational devotion, a strict purity of heart, and unbounded love to their fellow-creatures. In proportion as it spread through the world, it seemed to change mankind into another species of beings; no sooner was a convert initiated into it, but by an easy figure he became a new man, and both acted and looked upon himself as one, and born a second time into another state of existence.” *Addison*.

“ It must be acknowledged that in the second, third, and fourth centuries, heresies existed in some of the Christian churches, as those of the patriarchal churches of Jerusalem, Alexandria, Antioch, and Rome; as to which last, Pope Eleutherius fell into the error of Montanus;

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INTR. A reply, therefore, to our **THIRD** inquiry
LECT. will be readily anticipated; **WHAT ARE THE**
EFFECTS OF POPERY?

Pope Liberius into that of Arius; Pope Zosimus into that of Pelagius; though the latter yielded to the persevering exhortations, letters, and arguments of St. Augustin and the African bishops, and soon recanted. The progress of corruption in the Roman church may be traced from the fourth century, when Constantine, having overcome and utterly defeated the usurper and tyrant Maxentius, published an edict, by which the Christians were allowed the free exercise of their religion; and that Prince himself being converted to Christianity, the riches of the world began to flow into the Church, the pure simplicity of the Gospel to decline, the bishops of Rome obtained a dominion over the churches which were contained in ten provinces, but did not yet aspire to an universal authority over the Christian world; the spirit of unity, of love, began to abate; various contentions arose, and various unchristian customs and practices began to creep in, which at length prepared the seat for Antichrist.

“ Boniface (in the seventh century) commencing that subtle policy which has ever since been cultivated with so much assiduity and success by that church, and has become a prominent feature of its character, obtained a decree from the Emperor Phocas in favour of the supremacy of the see of Rome.

“ Stephen II. who reigned from 752 to 757, by well managing his intrigues with Pepin, king of France, first united the temporal power of the Popes to the spiritual: he took possession of almost all Italy. Hence he became

There can be no doubt on this subject, INTR.
LECT.
in saying that its effects, as resulting from its propagation, are *spiritual blindness, gross superstition, horrid ferocity, and abandoned licentiousness.*⁷

a temporal Prince, and thus joined the sword to the keys, and the crown to the mitre. For three centuries from this period, the papal power and dignity were constantly increasing; one claim was advanced after another, until, by virtue of the claim to infallibility and the effectual method of keeping mankind in ignorance, by the prohibition of the scriptures, and the enforcement of the commentaries and traditions of the church, doctrines, rites, and ceremonies were enacted, all which tended to aggrandize and confirm the temporal and spiritual power of the Pontiffs.”*

⁷ Vide Lectures on the erroneous Tenets of Popery, and the professed Holiness of the Church of Rome.

“What impudence is it to introduce such abundance of corruptions contrary to the express word of God, and, after all this, to say they cannot err, when they have so plagued the Church with their errors! They teach men to serve God in an unknown tongue, and speak and hear they know not what; to worship the bread with divine worship; to receive only the bread, when Christ ordained that they should have the cup, and so abolish one half of

* Vide Protestants again warned! The Danger of Catholic Emancipation endeavoured to be shown, from the Nature and already experienced Effects of the Doctrines, Rites, and Spirit of Catholicism. By Rev. J. C. Prattent, LL.B.

INTR. And shall we further inquire, **WHAT ARE**
LECT. **THE MEANS BY WHICH POPERY HAS BEEN**
 SUPPORTED?

My brethren, these, unhappily, are also too familiar to our recollection—they are *imposture, perfidy, and blood*.⁸

sacrament; they adore the Virgin Mary and other saints; they plead for justification by the merit of their own works, as having a condignity of the reward; they make the Church a new thing by making a new head and centre of unity, and a new and daily mutable religion; in a word, they poison church policy, doctrine, and worship, by their errors; and, when they have done, they stand to it that they cannot err. Like a leper that should maintain he cannot possibly be leprous, when he is covered with it already, or like a swearing or drunken beast, that should swear that he never did swear, nor was drunk, nor ever can be, when he lieth drunk in the dirt, and breathes out his oaths. What need any impartial discerning man any other proof than actually to observe the swarms of errors and corruptions that have troubled the Church through the influence of Popery.”—*Baxter*.

⁸ Vide Lectures on Apostolicity, Miracles, and Persecutions of the Church of Rome.

“The Romish Church is founded in ignorance and darkness—its bases are subtlety and error—its portals are treachery and avarice—its walls are supported by bigotry and superstition— and its principal cement is blood.”—*Plain Remarks*.

Thus I have given a brief sketch of the character of the *grand enemy* of the Christian Church. Not *Pagans*, *Jews*, nor *Infidels*, are more hostile to the interests of Christianity, than is the *Popish hierarchy*; nor does the whole phalanx of the Antichristian world present more formidable array against the Church of Christ. It assumes, as circumstances may suggest, a *specious appearance*; but for what purpose?—that it may the more easily impose on the credulity of mankind. It urges, too, its pretexts of confidence; but it is the more successfully to fall on its prey. It professes, to allure—it allures, to deceive; it deceives, to seduce; it seduces, to destroy. If *stratagem* fails, *force* is employed; but, thank the Lord of heaven and earth, the bifurmed monster is kept chained. Such is ever the principle of Popery, whatever may be its assumed modifications, merely to temporize with the conveniences of the age.⁹

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⁹ The following remarks, relating to the unaltered spirit of Popery, and the artifices employed where power is wanting, are worthy of serious regard.

“ The reprinting of this book (the Rhemish Testament), with its notes and comments, within a few years, by a

INTR. When it has not recourse to violence, ques-
 LECT. tionless it is only from a want of the power,

Roman Catholic printer, in Ireland, with the knowledge of the titular Archbishop of Dublin, and Primate in that kingdom, who appointed a person of eminence, a priest, and confidential agent, to revise it, has brought forward, as stated in several works, circumstances which may have escaped the notice of some of you, which are highly important and uncontradicted. The Rhemish notes themselves convince us what *were* the real sentiments of the Church of Rome; the singular facts to which I beg your attention, respecting the editing of them, at this time, must not only convince us that the same still *are* their real sentiments, but must excite our apprehensions concerning *persons of high rank* among them, whether, when points of faith are questioned, their yea is yea, and their nay nay, and may well make us hesitate to place reliance on their declarations and professions. A lay advocate of their cause thinks it not essential to the profession of their faith to believe that it is lawful to murder Protestants, or that faith might be innocently broken with heretics, and denounces as damnable those doctrines which he declares to be contained in the Rhemish notes; assigning also a *reason of policy for such a disavowal*, that, without it, there would be more difficulty in obtaining *what they call* their emancipation. On the contrary, a writer, who styles himself an English Catholic Pastor, says, he cannot believe that any orthodox Catholic Clergyman, of any rank whatever, would condemn a work, the notes of which he characterizes as deeply learned, orthodox, pious, and highly useful, and which he considers as the *text book* of *all Roman Catholics in England*; and he declares that he never

and not the spirit. The fact is beyond all controversy, that whenever Popery has pos-

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will be guilty of the baseness and folly of those degenerate Catholics who thus sacrifice their religion. Another of their ministers, and one of the Vicars Apostolic,* whom we tolerate in this country, has also borne testimony in favour of the work, and speaks in commendation of the persons by whom it was *enriched with annotations*.

Are we here to trust to the declaration of their laity or their clergy? Let us appeal to the Archbishop of Dublin to decide, by his superior authority, between these discordant proceedings. The Archbishop, after deputing a person to revise, correct, and approve for publication, in his name, the work in question, though by another hand, after being shown parts of the publication with its notes, and his permission prefixed, after admitting that he had *approved a new edition*, and being shewn that it was *the very work in question*, puts forth a declaration concerning it. In this he states that he had sanctioned former editions exclusively, and enjoins his clergy to discourage and prevent the circulation of the work, as more calculated to promote hostility, bitterness, and strife, than (what ought, as he says, to be the object of every such production) to cultivate the spirit of meekness, charity, and peace. Here the tendency of it is admitted in producing the bitterness towards *Protestants*, of which we complain. The notes are censured as harsh and irritating; and some as false; but the greater number of them are the *same as in former editions*;† and the leading doctrines in this are not rejected, nor are its principles

* Dr. Milner.

† Edit. Dublin, 1810, with Dr. Troy's approbation. See Blair's *Lectures on Revival of Popery*, p. 219.

INTR. **assessed the power, it has uniformly unsheathed**
 LECT. **the devouring sword of bigotry, where the**
 { **arts of delusive hypocrisy have been inade-**
quate to effect the purposes of Popish impos-
ture. And how dreadful the scenes thus
exhibited to the world!—scenes of blood! of
horror! of death! But those I forbear at
present to describe, as I shall have occasion
to direct your views to them in a subsequent
lecture, expressly on the subject. Besides,
it is now more particularly my province to
dwell rather on our favourite theme, the pre-

explicitly disavowed; yet its circulation is attempted to be restrained; and for the explanation of conduct so ambiguous we must look to the fear of consequences, which the Archbishop himself expressed, if the work, by finding its way into England, should arm Protestants against them, at a time when they were seeking emancipation. If these be facts, (and the statements * of an appeal made by the printer to the Archbishop himself, in the presence of known witnesses, are before the public, and, being uncontradicted, justifies the assumption that they are so,) I scruple not to call such conduct evasive and disingenuous, inconsistent with the character of simplicity and sincerity which ought to distinguish every member, and much more a primate in a Christian Church."†

* See the particulars in Kenny's Inquiry, p. 66, &c. and in Blair's Letters, p. 220, &c.

† Archdeacon Wollaston's Charge to the Clergy of Essex.

dicted glory of the Church of Christ; and therefore we proceed to contemplate,

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Thirdly, THE FINAL TRIUMPHS of the Church.—The Omnipotence, the Truth, and the Grace of Heaven, are engaged in eternal covenant for the salvation of the Church. “*The gates of hell,*” therefore, “*shall not*” finally “*prevail against it.*”⁸ The emissaries of infernal darkness, whether under the covert of assumed Christianity, or in the more open avowal of hostilities of infidelity and vice, shall ultimately be filled with their own devices, and shall fall a prey to their own delusions.

“*Thine enemies shall be found liars unto thee, and thou shalt tread upon their high places.*” Thus shall the abhorred falsehoods of Antichrist be exposed, and his lawless power be destroyed; and thus shall his high places:—his Chair of Proud Infallibility: his Throne of Universal Sovereignty: his Court of Impeccable Holiness: his Temple

⁸ Matthew, xvi. 18.

INTR. of Supreme Majesty: (all blasphemous de-
LECT. lusions; as saith the prophet, "*a stock of*
 vanity and lies!"⁹)—thus shall they fall by
 the victorious warfare of righteousness and
 truth; and thus shall they be foiled, and
 Satan shortly be trodden under foot. Papal
 imposture and domination *must* fall. The
 reign of Antichrist, *that "man of sin,*
sitting in the temple of God," and usurping
 the sovereignty of the world; "*setting him-*
self up above all that is called God and is
worshipped," shall, ere long, be overthrown
 by the power of the Prince of Peace, the
 King of Kings, and Lord of Lords. For
 purposes consistent with divine wisdom and
 equity, this gigantic foe, this *Anak* of the
 Church, has been permitted to carry on his
 system of imposture, tyranny, and death;
 but, thank Heaven, his dire career has
 been opposed with signally glorious success.
 Already has the Church cast off the galling
 and degrading yoke of spiritual despotism:
 already are the strong holds of Antichrist
 shaken: and, ere long, shall the gorgon

⁹ Jer. x. 28, and Isaiah, xli. 9. ¹ 2 Thess. ii. 3.

monster himself be laid prostrate in the dust. However, as he is yet permitted to assail the Church, if not by destructive force, yet by delusive stratagem; and is exerting every means, under covert of Jesuitical sophistry and hypocritical professions, to gain the ascendancy of dominion, it becomes the duty of every Christian strenuously to oppose his progress and his meditated designs. Let those, whose office^a calls for their more public services, be valiant for the faith, and zealously “*go forth without the camp,*” and combat the

INTR.
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^a “With regard to the *duty* of the *Protestant Clergy* in this great cause,” Archdeacon Wollaston observes, “I speak of the Church, and to you, my reverend brethren, as ministers of the Church; and far from thinking that *we* ought to retire and leave the contest in other hands, it appears to me an *imperative duty*, that we come forward as the proper defenders of religion; that, as enjoined by the Apostle, we earnestly contend for our particular faith, and for our exclusive establishment for the support of that faith. The question, involved in what are called the Catholic Claims, is not merely political, to be discussed by the statesman alone;^{*} and it is not sufficiently considered in a religious view, with which no political expediency ought to be put in competition. Fidelity to our

^{*} Bishop Barrington’s Charge to the Clergy of Durham, 1811.

INTR. ruthless foe.³ And while the hideous
 LECT. *Goliath*⁴ proudly dares to blaspheme the
 God of Israel, let not the stripling David
 be despised, if, in humble faith and zeal,
 he venture to meet the enemy, though
 “*breathing out threatenings and slaughter*,”⁵
 and gnashing with his teeth.⁶

Were Israel, on some occasions, foiled

own principles compels us to regard the doctrines of the Romish Church, as involving practices repugnant to the whole sense of scripture, and to the worship which it inculcates. Doctrines which lead to such practices, cannot be matters of indifference; the ground on which the two Churches are divided cannot be inconsiderable; nor can the duty which attaches to us, the appointed guardians of our religion, be trifling or unimportant. We are bound to counteract whatever of their tenets we deem unscriptural, and must deprecate any indulgence which may increase the means of propagating what we conscientiously believe to be error. We have protested against their dogmas as unfounded, and their rites as mischievous, and have separated ourselves from them. And while they change not, and we continue sincere, it is fallacious to propose, as has been done, that a re-union may take place between us.”*

³ Heb. xiii. 13. ⁴ 1 Samuel, xvii. ⁵ Acts, ix. 1.

⁶ Psalm xxxvii. 12, and Psalm cxii. 10.

* Archdeacon Wollaston's Charge to the Clergy of Essex.

by their adversaries? yet “*God was their refuge.*”⁷ Has the Church been invaded by Antichrist? yet is her salvation sure. “*For this God is our God for ever and ever.*”⁸ And, literally, the warfare shall terminate in the utter destruction of her enemies. Wherefore, “*Happy art thou, O Israel, who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency! and thine enemies shall be found liars unto thee; and thou shalt tread upon their high places.*”

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Having thus (though not, indeed, sufficiently in proportion to the sphere they present) considered the subjects of our text in reference to the Christian Church, I proceed to apply them more immediately to individual interest.

If then (as we learn even from the sacred scriptures) there is, under the name of Christianity, an *Antichristian* as well as a true Christian Church, be it our true wisdom to appeal to

⁷ Deut. xxxiii. 27.

⁸ Psalm xlviii. 14.

INTR. the infallible criterion of our Christian profes-
 LECT. sion, that grand touchstone of truth, namely,
 the BIBLE. Bring every doctrine, every ordinance, every canon of ecclesiastical government, in a word every characteristic of the two Churches to this unerring test. By this, “*try the spirits, whether they are of God.*”⁹ “*And let no man deceive you through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ.*”¹ But, exclaims the superficial professor of the Gospel, miserably endeavouring to content his soul,—in a way of which he would be ashamed to act in regard to temporals,—with *the form of Godliness*, while *denying the power thereof*:²—How is it possible to ascertain which is the *true Church*? Do not *both* profess to be *Christian*? and do not *both* affirm a *divine origin*? and do not *both* declare their constitution APOSTOLICAL? and, therefore, do not *both* avouch themselves the *true Churches* of Christ? How are we to decide on the validity or invalidity

⁹ 1 John, iv. 1.

¹ Col. ii. 8.

² 2 Timothy, iii. 5.

of the profession thus assumed with equal confidence, and, for aught we know, with equal plausibility? Such, indeed, may be the exclamation of superficial professors of the Christian religion. But, how futile and absurd! It is to be feared such is the language not only of wilful ignorance, but of mental indolence, and infatuated impiety. What! not ascertain the truth? not decide on the claims? Were there *no* criterion erected for our guidance, we might indeed listen to such insinuations; and we must then be content to remain in hypothetical uncertainty. But is not the BIBLE our guide? our *infallible* guide?—" *To the law, then, and to the testimony.*"³ As to the *professions, pretensions, and claims* of the different churches, whether true or false, bearing the Christian name, the *confidence* with which they are urged, is of no weight in point of testimony, for the most iniquitous may appear the most confident. Presumption and arrogance are the general concomitants of error and imposture, and not unfrequently assume a most

INTR.
LECT.

³ Isaiah, viii. 20.

INTR. specious appearance of well-grounded confi-
LECT. dence. To detect the fallacy, however, and
 wickedness of such profession is perfectly possible; and conscientiously to use the divinely appointed means for that purpose is the duty of every man. Or why the numerous exhortations and precepts of divine truth relative to this important subject? The *Holy Scriptures* clearly describe the *character* of the true Church in contrast to the false Church, or the establishment of Antichrist; as they state the *doctrines*, inculcate the *precepts*, and represent the *worship*, of the primitive ages, as believed, maintained, and exemplified by the *Apostles*, by the *Christian Fathers*, by the *first churches* in Christendom, in opposition to the inventions and impostures, the innovations and errors, the superstitions and idolatries of *false apostles*, *deceitful workers*, *transforming themselves as the ministers of righteousness*.[†] Wherefore, “*Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find*

[†] 2 Cor. xi. 13, 14.

*rest to your souls."*⁵ Hence, the duty of inquiry, of reflection, of circumspection, of exertion. Pursuing thus the essential means as appointed by divine authority—the Bible our guide, prayer our aid, shall we "*know the truth as it is in Jesus.*"⁶ Thus shall ye be able to recognise the true church, walking in the old paths of primitive Christianity : the good way of truth and righteousness. And, consequently, shall ye "*discern the spirits*" calling themselves Christians, whether they are of God. For, my brethren, it is to be observed that the true Church is the good old way of apostolical doctrine, discipline, and worship, as it pertains to us next Sabbath to show ; and we hesitate not to say that such is the Christian Church, designated *Protestant*, as protesting against the heresies and innovations of the *Church of Rome*. Yes, the *Protestant Church* is the *ancient Christian Church*, *emerged from the impositions*, and *freed from the despotisms*, of *Antichrist*, and *now protesting* against those evils with all their concomitant abomina-

INTR.
LECT.⁵ Jer. vi. 16.⁶ Ephes. iv. 21.

INTR. tions :—" *earnestly contending for the faith*
 LECT. *once delivered to the saints.*"¹ Popery is then
 ~~~~~ an *innovation*, an *exerescence*, and cen-  
 turies had elapsed ere it had established  
 itself in the Christian world. This point,  
 however, we shall more particularly notice  
 on a future occasion.

We will, therefore, now advert to our second applicatory inference, namely :—Is the Church of God assailed by her enemies? Then is it incumbent on all her members to stand forth in the firm defence of her interests. Some apologists, indeed, may reply, What have we to dread? what grounds for warfare?—This, however, is the language of fatuous apathy and of culpable supineness. The adversaries of the Church are active, crafty, and, in some respects, imposing. They assume the name of friends and allies; but their professions are flattering and delusive. Their private stratagem is more to be dreaded than their open force. Their sole object is to attack and subdue, if not by violence,

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<sup>1</sup> Jude, 3.

by artifice. Their hostility, I repeat, is ever the same; and if they are sometimes apparently subservient, it is that they may return to the assault with greater advantage, and, like the assassin, the more easily to gain access, wears the garb of friendship, but drawing thence the murderous dagger, plunges it into the heart of his unsuspecting victim. Popery has acted this appalling tragedy in thousands of instances, and the holy martyrs have appealed to Heaven:—  
*“How long, O Lord, holy and true, wilt thou not avenge our blood on them that dwell on the earth !”*<sup>8</sup> But the warfare is now less sanguinary, because Popery is not ascendant in power; yet is its spirit, its hostility, its purpose, the same. It *lieth in wait to deceive*;<sup>9</sup> vigilance, therefore, is a Christian

INTR.  
LECT.  
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⁸ Revelations, vi. 10.

⁹ Should it be argued that “the present times are more enlightened—the asperities of Popery are more softened down—its absurdities decayed—its bitter spirit, its dangerous tenets, its subserviency to a foreign head, disavowed, and, therefore, these fears are chimerical;” I answer, Beware, oh! beware of this fallacious, this delusive, this ensnaring, bait; its spirit, its tendency, its constitu-

INTR. duty ; and as the grand enemy seizes his
 LECT. opportunities of assault, the faithful friends of
 the Church are called, by the voice of Truth
 and Righteousness, to stand forth and "*fight
 the good fight of faith.*" Hence the Apostolic
 exhortation:—"Stand fast ; quit you like men :
 be strong ;"² "*strong in the Lord, and in the*

tion, are the same, as is proved over and over again by indubitable authority and incontestible facts.* It would not, indeed, be for a moment endured were it to make its approach in its original hideous form, and, therefore, it comes bedecked in the specious garb of comparative moderation ; but the *very necessity of this disguise*, so far from being a favourable symptom, is one of the strongest arguments that can be used against it. A *disguised* enemy is, of all others, the most dangerous, and ought to be the most vigilantly guarded against. It is a tacit admission on his part that he *dares not appear in his proper colours*. They may, perhaps, at first, ask only a partial repeal of the restrictive laws. So the man in the fable only asked of the trees of the wood a handle for his hatchet ; the request was so moderate that they thought it would be unreasonable to deny him ; but no sooner was this granted than he presently fell to work, and the noblest oaks of the forest were levelled beneath his repeated strokes."†

¹ 1 Timothy, vi. 12.

² 1 Cor. xvi. 13.

* See the papers published by the Protestant Union, and the authors cited by them, even on the Roman Catholic side of the question.

† Eede's Plain Remarks.

*power of his might.”³ “For we fight not against flesh and blood, but against principalities and powers, against spiritual wickedness in high places.”⁴ But some will say, Of what concern is such warfare to us? We are but private individuals in the Church and in society. What exertions can we pursue which may be at all available to the object thus urged on our attention? What, then, brethren, shall we do nothing because we cannot do much? Shall Christians, because they are not in public stations, content themselves with being useless in the cause of Christ, and stand all the day idle? Oh, no; unworthy and degrading thought! let it not for a moment be indulged. No, my brethren, *I am persuaded better things of you.*’ And allow me to “*stir up your pure minds by way of remembrance,*”⁵ that every Christian has a most responsible part to act in this glorious scene of exertion for the interests of truth. In religion, all is progressive activity. Your fervent prayers,*

INTR.
LECT.
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<sup>3</sup> Ephes. vi. 10.

<sup>4</sup> Ephes. vi. 12.

<sup>5</sup> Hebrews, vi. 9.

<sup>6</sup> 2 Peter, iii. 1.

**INTR.** therefore, your good example, your best  
**LECT.** advice, and your undivided influence, in proportion to your respective spheres in life, are means by which you might be eminently useful. And ye are commanded thus to consecrate your service, time, and talents, body and souls, unto the Lord. O live according to your spiritual privileges—prize and improve them. Indulge not for a moment a spirit of lukewarmness and indifference in the cause of God. Supineness in the friends of the Church is as inimical as the hostility of her foes; sad proof of which, witness the *Laodicean* Church. And mark the awful denunciation of Heaven on the *neglectors* of the divine cause—the cause of God against the enemies of Israel, and equally forcible with regard to the warfare of the Church in every succeeding age. “Curse ye Meroz, said the angel of the Lord; curse ye bitterly the inhabitants thereof, because they came not to the help of the Lord, to the help of the Lord against the mighty.”<sup>6</sup> Observe, the objects of the divine

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<sup>6</sup> Judges, v. 23.

displeasure here so awfully denounced, are *not* accused of *hostility* against the cause of God: they are *not* charged with having *countenanced* or *abetted* the assaults of the enemy — but they are cursed for their *supineness*, their *indifference*, their *neglect*. They did *not* fight against the Lord, but “*they* CAME NOT TO THE HELP *of the Lord, to the help of the Lord against the mighty.*”

INTR.  
LECT.

But not further to trespass the limits of our time, I hasten to the third point of application, namely:—the “*Assurance of Final Conquest.*”

And here I must observe to you the abundant encouragement given to the Church of Christ—“*Thine enemies shall be found liars unto thee.*” To every individual member of the Church, this speaks abundant consolation; and to the Church collectively it likewise proclaims equal bliss. Heaven is the glorious resource of the Church, and Omnipotence is engaged in the

INTR. cause. The *religion* of the *Bible* is the  
 LECT. cause of God, and the *Bible* is the religion  
 of the *Protestant Church*. Is not that Church,  
 therefore, the Church of God? and shall  
 not that Church be insuperable, and pre-  
 vail, and triumph, having God for her  
*shield* and *sword*? Who can vie with Om-  
 nipotence? *Happy*, therefore, *art thou*,  
 O true spiritual *Israel*, of God in Christ  
 Jesus; O people saved by the Lord! *Hap-  
 py*, indeed, for you may challenge and  
 defy not merely *the reviling of Shimei*, the  
 execration of the *Pope*, but all the infernal  
 powers of hell, to implead whom, Christ,  
 the Almighty King, acquits. I say, *happy*,  
 indeed, *the people who are in such a case*;<sup>7</sup>  
 for, lo, *your redemption draweth nigh*:<sup>8</sup>  
 yea, is already possessed in part now, as a  
 prelibation of the future. *Who is like unto  
 thee*, having the eternal God for *thy refuge*?  
 Thrice happy, thus ransomed and saved by  
 the Lord,—with an everlasting salvation,<sup>9</sup>—

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<sup>7</sup> Psalms, cxliv. 15.

<sup>8</sup> Luke, xxi. 28.

<sup>9</sup> Isaiah, xlv. 17.

who is *the shield of thy help* to repel the *fiery* darts of satan, and *the sword of thine excellency* to drive out and destroy the adversaries of thy soul ; and *thine enemies shall be found false* witnesses and *liars unto thee*, and, finally, shall fall, and thou shalt tread upon all their Babels and idolatrous *high places*.

INTR.  
LECT.  


# LECTURE I.

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## THE PRETENDED APOSTOLICITY OF THE CHURCH OF ROME.

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ACTS, XXIV. 14.

*" But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."*

LECT. THE spiritual interests of the Church of  
I. Christ are inestimably precious to every  
 sincere professor of the Gospel. The security, the diffusion, the prosperity of those interests, are paramount in importance to every object claiming the attention of mankind. These, my brethren, I trust, engage our most devout consideration, our most ardent desire, and our unceasing prayer.

Hence do I fervently hope, that the sacred and weighty cause in which we are embarked may be pursued under the influence of that spirit which distinguishes the faithful members of the Christian Church, and breathes through all the glorious doctrines of the religion we profess. May the spirit of Charity predominate in all our discussions. But may it be the charity of the Gospel; a charity blended with wisdom, with firmness, and with truth. And while we come up to hear what the Lord will say unto his people, *O may the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us: yea, the work of our hands, establish thou it.*

LECT.

I.

The passage of Sacred Scripture, selected for our text, was delivered on a most interesting and important occasion; and in defence of the Christian Church (then in the infancy of its establishment), by a faithful servant of Christ, magnanimously repelling the false imputations of his per-

LECT. secutors. The circumstances narrated by  
 I. the inspired historian, I need not now recapitulate, as they have been just read to you in the Lesson appointed for this morning's service. It may, therefore, be sufficient to observe, that as this devoted labourer in, and champion for, the kingdom of Christ was stigmatized and arraigned as a *heretic, worthy of death*, he thus ingenuously, faithfully, and fearlessly avowed his profession of that religion, taught alone in the Scriptures of eternal truth.

*" This I confess, that after the way which they (i. e. his persecutors and accusers)—after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets."*

And is this the confession of a divinely-commissioned Apostle of Christ? What a noble example of Christian fidelity and zeal in opposing the prejudices and the errors, the corruptions and the domination of a degenerate Church! And is not such



the character of the Church of Rome, LECT.  
 whose baneful influence it is the duty of I.  
 every Christian faithfully, zealously, and   
 steadfastly to resist? Should interested  
 scepticism or false candour object—but  
 the church which the Apostle opposed was  
*not* a *Christian* Church;—it was the *Jewish*  
 Church, which, in its very doctrines and  
 constitution, was repugnant to the Christian  
 religion; a religion which, indeed, the  
 authorities of that Church endeavoured to  
 extirpate and utterly destroy. What ana-  
 logy then is there to warrant a similar  
 opposition to a Church avowedly *Christian*?

This objection, however, urged by mis-  
 taken, or by subtle opponents, is so far  
 from weakening the inference deducible  
 from apostolical example, that it most  
 materially increases and enforces it. The  
 grand question is—What was the *cause*  
 of the Apostle's opposition to the Church  
 then existing as professedly the Church of  
 God? The answer is obvious: *errors* and  
*corruptions*. It matters not whether they  
 are *Jewish* or *Pagan* by name; it is enough

LECT. that they are repugnant to the spirit, and the truth, and the purity of the Christian religion.

I.



It is in this point of view that they are resisted by the faithful defenders of the Christian Church. If existing corruptions are similar in their nature and tendency, and equally contrary to the Gospel of Christ, and hostile to the interests of his kingdom, it is of little consequence with regard to extenuation of guilt, or by way of vindication, in what Church they are found, whether Jewish or Christian, by name and profession. Nay, there is evidently an aggravation of guilt in the latter; consequently, a yet more cogent argument for opposition, and this is the only, and by no means flattering difference. The Church which the Apostle opposed was professedly *Jewish*; it, therefore, *openly* avowed hostilities against the Christian religion. This called forth the exertions of apostolical faithfulness and zeal. But, with this advantage, the enemy did not lurk in ambush; there was no covert of a specious profession, by which to delude the adverse party into a fallacious confidence;.

the hostilities were undisguised. Christians clearly saw in the Jewish Church the avowed, implacable, and determined adversaries of their own. If that Church professed to be the Church of God, it was on the ground of their institute, confessedly *Jewish*, and not from any assumption, in the least degree, of a Christian character.

LECT.

I.

And here an essential difference is to be observed in a corrupt church professedly Christian, as by such profession its errors assume an aspect more specious, its claims appear more plausible, and its influence, thereby accelerated, becomes more certainly and more extensively injurious. But it may be objected, Where is there a *Christian* Church that is *not* of *divine origin*? or that is *not* founded on the *Christian* institute? How then can it be hostile to the Christian religion, so as to justify any opposition to its authority and its claims? Be it, therefore, remembered that the *origin* of the *Jewish* Church was *divine*; it was primarily constituted according to the revealed will of God. But of its flagrant degeneracy, say, of

LECT. its direful apostasy, I need adduce no further  
 I. evidence than the humiliating charge of the  
 righteous and omniscient Saviour: "*It is written, My house shall be called a house of prayer, but ye have made it a den of thieves.*"<sup>2</sup>  
 And has it ever been an impossibility for a *Christian Church* to degenerate into error and corruption, or to apostatize from the truth and purity of the Primitive Institute? Alas, not only is the possibility anticipated, but the lamentable fact itself is predicted by divine inspiration. Nay, scarcely had Christianity been established ere degeneracy was betrayed. Impostors arose in the Christian world, and assailed the order and the peace of the Churches planted by the Apostles themselves. Such, indeed, were foretold, even by the Great Founder of Christianity: "*There shall arise false Christs and false prophets, and shall show great signs and wonders.*" "*Behold, I have told you before.*"<sup>3</sup>  
 In perfect accordance with this prediction is the language of the Apostle, who, under the guidance of inspiration, was led to in-

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<sup>2</sup> Matthew, xxi. 13.

<sup>3</sup> Matthew, xxiv. 24.

struct the true converts of the Gospel relative to the impostures by which their faith should be assailed. "The mystery of iniquity," saith he, "doth already work; and that Wicked shall be revealed;—even him whose coming is after the working of satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness."<sup>4</sup>

LECT.

I.

Admonishing, therefore, the Church of Christ in general against the false doctrines and desperate innovations of insidious impostors, under a profession of Christianity, the Apostle Peter declares, "*There were false prophets among the people, even as there shall be false teachers among you, who privily (mark the phrase—PRIVILY) shall bring in damnable heresies. And many (observe again—MANY) shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they, with feigned words, make a merchandize of*

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<sup>4</sup> 2 Thessalonians, ii. 7.

LECT. *you.*"<sup>s</sup> In this scripture, the Apostle alludes to the *false prophets* that infested the *Jewish Church*, (thus reminding us of the corruptions which prevailed,) and then faithfully apprizes the Christian world of those *false teachers* who, under a hypocritical profession, from motives of secular interest and worldly gain, would invade the *Christian Church* with their contemptible, impious, and destructive errors, and degrade the name of Christian by their abominations and cruelties. And what language could have given a more correct representation of those (to use the Apostle's words) "*damnable heresies*" of Popery which have, in different ages, infested the world? But as the *Jewish Church*, notwithstanding its apostasy, still avowed itself the *true Church of God*, denounced as *heretics* all who opposed its communion, and usurped an inquisitorial authority, even unto death; so the *Church of Rome*, though *apostatized* from the *faith* and *spirit* of Christianity, and overwhelmed with corruptions, yet pro-

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<sup>s</sup> 2 Peter, ii. 1.

fesses itself to be the *Church of Christ*; LECT.  
 anathematizes, as *heresy*, the Protestant I.  
 faith, and its professors as *heretics*, and ar-  
 rogates a universal jurisdiction, even to the  
 shedding of blood ; hence its instruments of  
 torture and of death, hence the loathsome  
 dungeons of its inquisition, the devastations  
 of its inhuman despotism, the sword, the rack,  
 the stake, and its almost numberless engines  
 of cruelty and destruction. Justly may it be  
 asked, Can *such* a Church profess itself  
 Christian? How preposterous—how grace-  
 less—how presumptuous—how false—how  
 impious—the profession ! Yet is it, indeed,  
 the profession of the *Church of Rome*,  
 which, notwithstanding all its abominations,  
 proudly vaunts itself the *only true Apostolic*  
 Church, and curses (*periculo animæ*) the  
 whole communion of Protestantism, or the  
 Reformed Churches, as founded in *heresy*.  
 Yet, forsooth, only by those who them-  
 selves hate to be reformed. But, ex-  
 claims the conscientious Protestant Chris-  
 tian, thankful that the rod of these un-  
 godly cometh not now unto the lot of

LECT. the righteous, giving an answer, or reason,  
I. of the hope that is in him, a good hope  
through grace: “*This I confess, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets.*”

*And herein do I exercise myself, endeavouring to keep a conscience void of offence; and this, I trust, is my Christianly aim and prayer, brethren, in singleness of heart and godly sincerity, now presenting this work of faith and labour of love in the cause of our holy verity. My grand attractive is, the refutation of error and the promotion of truth, to stir up our minds to increasing diligence, to lead us to prize more highly our sacred privileges, and if but one soul be instructed and edified, then, though foes may frown and satan rage, this is my reward—there will be joy in Heaven, and God will be glorified; herein shall I rejoice, yea, and will rejoice.*

Under the divine blessing, I, therefore,



now proceed to consider more particularly, LECT.  
I.

THE PRETENDED APOSTOLICITY  
OF THE  
CHURCH OF ROME.

In the discussion of this subject, I shall

First, *Specify the FALLACIOUS PRETENSIONS of the Romish Hierarchy to APOSTOLICAL CHARACTER;*

Secondly, *State the HERESY of which, in consequence, the PROTESTANT CHURCH is unjustly accused;* and,

Thirdly, *Show the APOSTOLICITY of the PROTESTANT CHURCH in transcendent distinction from the Church of Rome.*

And here, my brethren, suffer me to premise, that if we succeed in establishing this essential point from scripture testimony, we are fully justified in protesting against the *Roman* (FALSELY called, *Catholic*) Church.

LECT. Here I would also deprecate the common artifices of her advocates in attempting to defend her claims. We will not degrade the Christian name by descending to the hypocritical chicanery of Papistical writers, who, at the same instant, profess *charity towards all men*, and yet pour forth their fierce anathemas, damnatory to the souls of all who are not of their community. It requires little penetration, indeed, to detect the arrant imposition.

I.

By pretexts of candour and of temperate discussion, they think to allay every suspicion; and thus to prepare the way for the exercise of implicit faith:—speciously insinulative, and old serpent-like indeed. But where is the promised candour displayed? where the temperate discussion pursued? where any *natural affection* manifested? The odious finesse is apparent in all the procedures of Popery against its opposers: for, bigotry, even to the perpetration of the most horrible massacres, has ever been the actuating spirit of Popery from age to age. Some good men, we grant, have been found in its communion; but they have inveighed against its corrup-

tions. What a religion that, when men can live above its requirements! The present compelled forbearance of Popery (under the salutary and judicious laws of our excellent constitution) is no proof of inherent clemency. And there is one important truth, which can never be too often insisted on, and should always live in our memory: namely, if, at different periods, it has forborne its dreadful havoc of spiritual despotism, it has been only from *restraint* and *compulsion*. But relax the wary vigilance, unloose the reins; give it again the power; and the two-edged sword of persecution shall again be bathed in protestant blood. It is when supine, and in the night of lethargy, that the thief and murderer cometh. On the contrary, when and where has Protestantism *thus* barbarously disgraced its cause? Never, no never, has it *thus* abused its power. Its most bitter contradicters and virulent enemies—Papists—have ever lived in, and still possess the utmost toleration, perfect freedom, and tranquil security, under the kindly protection of Protestantism, where every man may sit under his own vine and fig-

LECT.

I.



LECT. tree, none daring to make him afraid. But

I.

it is worthy of remark, that, though the Papists themselves have recourse to absolute violence, as opportunity serves, (notwithstanding their fulsome pretensions to candour,) yet when Protestants express their undisguised sentiments, they are charged with invidiousness, illiberality, and uncharitableness. Avoiding, then, the luring professions as graceless as treacherously assumed by our opponents, disdaining alike their ambushed bigotry and their deathful virulence; and, regardless of their unfounded censures, we will endeavour, by the help of our God, to defend our cause with that ingenuousness and moderation, that equity and firmness, which become the cause of truth and righteousness.

On the subjects necessarily introduced in this Lecture, it would be impossible to enlarge to that extent of which they are capable, without far exceeding our present limits; nor is it, indeed, absolutely requisite, as they will be hereafter more fully developed, under their respective heads. In the

present instance, they will be noticed only so far as is precisely essential in reference to the point in question. Thus treating the subjects we observe, that the *pretensions of the Romish hierarchy to apostolical character* may be considered under the following divisions: namely, *Doctrinal*,—*Ceremonial*,—*Official*,—*Traditional*,—and *Preceptive*.

LECT.

I.

The Papists assert that the *doctrines* of their Church are truly *apostolical*. These *bosom* doctrines, which will form the subject of a future Lecture, as already announced in the Prospectus, under the title of **ERRO-NEOUS TENETS OF POPERY**, comprise the Papistical notions of *Justification by human merit*;—a readier way, or royal road found out as of *Supererogation*, or *superabundant virtue, beyond the bounds of duty* (merit over and above duty), as commanded in the Gospel, forming a reservation, a treasury, or depositum; of merit for future deficiencies, and that merit, reversionary, or that may, under the Pope's lock and key, be transferred for the benefit of others;—of her sacrament of *penance*, or corporeal inflictions and mortifica-

LECT. tions, whereby satisfaction is said to be made  
 I. to Heaven, for any degree of guilt;—of  
 { *Transubstantiation*, or the *real presence* of, or  
 identical and animal body and the blood of  
 Christ in *the very bread and wine* of the Eu-  
 charist;—of the *Mass*, or the repeated sa-  
 crifice of Christ, by Romish priests;—of  
*Purgatory*, or after-fees, in the purification  
 of souls (after their departure from this  
 world) in a state of suffering poroportioned  
 to their degrees of guilt; and from which  
 they might be delivered, however, before  
 such guilt be fully expiated by the prayers  
 of the priests. Such dirges for the dead!  
 I need enumerate no more of these.

The next are—*Ceremonial*. These, in the  
 first instance, comprise numerous observan-  
 ces with regard to the doctrines already  
 stated; but more particularly in reference to  
 the public worship, and the private devotions,  
 of the Romish Community. And here we  
 are reminded of their *images*, their *crucifixes*,  
 their *holy waters*, their *extreme unction*, their  
*beads*, their numerous *mediators* (*saints and*  
*wafers!*) their *pilgrimages*, their *absolutions*,

their *indulgences*, their *nunneries*, their *monasteries*, and an almost endless series of observances connected with these, which it would really be a tedious task for your patience to hear. Enough is recited, however, for the purpose to show on what kind of religious ceremonies the Romanists urge their vague pretence to *apostolicity*.

LECT.

I.

The next we notice are—The *Ecclesiastical Offices* in the Romish Church. These are urged with excessive assurance, as proving its apostolicity. Among these, it is necessary for us only to notice that of the Pontificate; as that is the supreme office, and forms the substance of the grand plea of the Romish Church, in support of her pretension to Apostolical character.

There are other pretensions which may be termed *traditional*, as relating to those tenets and observances, not specifically contained in the Holy Scriptures, but said to have been orally transmitted from age to age, and, under such authority, are to be received with implicit faith. The Pope being avowed

LECT. the infallible guide and supreme arbiter of  
 I. faith, the members of the *professed* Aposto-  
 lical Church are not to *presume* the *possibility*  
 of error, and sooner far to doubt the veracity  
 of the Bible than dare to question the authen-  
 ticity of tradition.

Such pretensions as may be designated  
 by the epithet *Preceptive*, relate to those  
 almost innumerable injunctions with regard  
 not merely to moral conduct, but to *ceremonial*  
*observances*. And these are contained in the  
*decretals* and *bulls* of councils and Popes,  
 and are to form the line of conduct for every  
 papistical devotee.<sup>7</sup>

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’ “ The Apostolical and ecclesiastical traditions, and  
 the rest of the observances and constitutions of the same  
 Church (the Church of Rome), I do most firmly admit and  
 embrace. I admit, also, the sacred Scriptures, according  
 to that sense which the Holy Mother the Church hath held,  
 and doth hold, to whom it belongeth to judge of the true  
 sense and interpretation of the Holy Scriptures, and I  
 will never take and interpret it, but according to the un-  
 animous consent of the fathers.

“ I do profess also that there are seven truly and pro-  
 perly sacraments of the new law, instituted by Jesus  
 Christ our Lord, necessary to the salvation of mankind,



Secondly.—THE HERESY, therefore, of **LECT.**  
*which the Protestant Church is unjustly ac-* **I.**

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though not all to every one; to wit, Baptism, Confirmation, the Eucharist, Penance, Extreme Unction, Orders, and Matrimony; and that they confer grace: and that of these, Baptism, Confirmation, and Orders, cannot be reiterated without sacrilege.

“ I do also receive and admit the received and approved rites of the Catholic Church in the solemn administration of all the aforesaid sacraments.

“ I do embrace and receive all and singular things which in the Holy Council of Trent were defined and declared about original sin and justification.

“ In like manner I do profess that in the Mass there is offered to God a true, proper, and propitiatory sacrifice for the living and for the dead; and that in the most Holy Sacrament of the Eucharist, there is truly, really, and substantially, the Body and Blood, together with the Soul and Divinity of our Lord Jesus Christ; and that there is a change made of the whole substance of bread into the body, and of the whole substance of wine into his blood, which change the Catholic Church calleth, Transubstantiation.

“ I confess, also, that under one kind only, whole and entire Christ, and the true Sacrament is taken.

“ I do constantly hold that there is a Purgatory; and that the souls there detained are holpen by the suffrages of the faithful.

“ As, also, that the Saints reigning with Christ are to be revered and called upon, and that they do offer

LECT. *cused*, becomes a subject for our consideration ; but by no means elaborate consideration.

I.

prayers to God for us : and their relics are to be revered (or honoured).

“ I do most firmly assert that the Images of Christ, and of the Mother of God, ever a Virgin, as also of the Saints, are to be had and kept, and that due honour and veneration is to be given them.

“ I affirm, also, that the power of Indulgences is left by Christ in the Church, and that the use of them is most wholesome to Christian people.

“ I acknowledge that the Holy, Catholic, and Apostolic Church of Rome is the Mother and Mistress of all Churches.

“ And I do promise and swear true obedience to the Pope of Rome, successor of Blessed Peter, Prince of the Apostles, and the Vicar of Jesus Christ.

“ Also, all other things delivered, defined, and declared by the Sacred Canons and Œcumenical Councils, and especially of the Holy Synod of Trent, I do, without doubting, receive and profess : and, also, all things contrary, and all heresies whatsoever, condemned by the Church, and rejected and anathematized, do I, in like manner, condemn, reject, and anathematize.

“ This true Catholic Faith, without which no man can be saved, which, at the present, I do voluntarily profess, and truly hold ; the same will I take care to hold, entire and inviolate, by God's help, most constantly, even to the last breath of my life ; and as much as in

Here it is right to inquire, What is Here-  
 sy?—Heresy, in the natural and proper  
 import of the phrase, is this, namely:—  
 doctrines, opinions, or tenets, contrary to  
 the Holy Scriptures. But the charge of  
 heresy urged against us by the Romanists  
 arises from our protesting against those  
 errors of their Church which I have already  
 enumerated. If it be heresy to renounce  
 errors so preposterous, so extravagant, so  
 profane, questionless, we glory in that here-  
 sy; we review, with the liveliest gratitude to  
 Heaven, the ever blissfully-memorable Refor-  
 mation<sup>s</sup> which established that heresy in the

LECT.

I.

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me lieth, to be held, taught, and preached by those that  
 are under me, or those whose care belongs to me in  
 my office. This I do promise, vow, and swear, so help  
 me God, and these Holy Gospels of God.”

\* “ Could any thing be more necessary? The Bishop  
 of Coimbra,\* in the Council of Trent, professed that  
 the world had demanded a reformation for a hundred and  
 fifty years, and hitherto had been disappointed; that it  
 was time to go about it in good earnest, not by dissimu-  
 lation. Even the Popes themselves, and Cardinals, many  
 of them, confessed that the state of the Church was so  
 deplorable that they thought themselves bound, and did,  
 indeed, promise, to undertake the reformation of it. But,

\* History of the Council of Trent, lib. vi. p. 568.

LECT. British dominions. Would God that the whole world were felicitated with such blessing.

I.

though the Council of Trent and these great men made such fair protestations, yet, in the conclusion, it proved to be only dissimulation; they confirmed the errors that were expected to be reformed, and left the Church in a more dangerous condition than they found it.

The right which particular Churches have of reforming themselves may be considered not only from the necessity in the cause, or fact, which requires a reformation, but from the power of jurisdiction in those Churches. And if it can be proved that the Pope has no supremacy\* of jurisdiction over other Bishops, it will follow, in course, that particular Churches, and more especially the Church of England, have an undoubted right of reforming themselves, according to their several exigences, and are both as capable of judging and determining what is according to the word of God and what is not as the Church of Rome, and as indispensably obliged to approve or reject all her doctrines, so far as they consent to, or differ from it.

It would not be so astonishing that the Reformation was undertaken against the will of the Popes, or that Christian Princes and particular Churches should vindicate this right to themselves in their own kingdoms, provinces, or other places of princely and episcopal jurisdiction, if the history of former times were inspected, out of which I will but produce two memorable precedents of reformation. Justinian, the emperor, who deposed Pope Sylvester, and, by his imperial power, constituted *Justiniana Prima* and *Carthage Patriarchates*; he repealed several

\* Vide Lecture on the Usurped Supremacy of the Pope of Rome.

sed heresy as the Protestant establishment of Great Britain. " *May Kings be her nursing fathers, and Queens her nursing mothers !* till the archangel's trump shall sound that the kingdoms of this world are become the kingdoms of our God and his Christ, who

LECT.  
I.

decrees which had been made by former synods, and enacted new laws contrary to them. Concerning appeals, patronages of Churches, benefices, holy orders, sanctuaries, the creed, simony, religion, heresy, schisms, and, in sum, all ecclesiastical affairs, he regulated and decreed them by his imperial authority, and corrected and punished the delinquents.

" And Charles the Great, who professes to follow the example of King *Joas*, the reformer of the Jews, and that, by his own authority, he convened the Bishops to consult about the restoration of religion ; that he appointed a synod to be held yearly ; and that he did not preside in his councils only as a hearer, but as a judge, and, by the gift of God, decreed what was to be held in those debates. He also decreed against the worship of images, and did many other things by his own authority which, as the world rules now, the Popes pretend to be the sole arbiters of, and much more might be alleged that, in those days, the right of reformation was so wholly invested in the secular princes that if, in the synods, there was any thing that displeased them, it was rejected by all, and that it was usual with them to alter even the Canons of Councils, as may be farther seen in these two princes."—*Barville*.

<sup>a</sup> Isa. xlix. 23.

LECT. *shall reign for ever and ever.*" But the Romanists, denouncing us as heretics (because we protest against their Church), accuse us of heresy against the Scriptures, and absolutely deny our Church any characteristics of Apostolicity. We are condemned by them as a community of absolute heretics against the Gospel of Christ. Were they content to charge us with heresy against their Church, we certainly should, with great felicity, acknowledge the charge; but as they accuse us of heresy against the Scriptures, we affirm that it is unjust; nay, we assert that we have scriptural authority to revert the accusation,—THEY "*having privily brought in DAMNABLE HERESIES*" to the Christian world. But we will not rest on mere assertion; we will now show, by scripture demonstration,

Thirdly, The APOSTOLICITY OF THE PROTESTANT CHURCH in transcendent distinction from the *Church of Rome*.

The evidences demonstrative of the aposto-

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<sup>2</sup> Rev. xi. 15.

<sup>3</sup> 2 Peter, ii. 1.

licity of the Protestant Church appear in the following essential characteristics, namely, LBCT.  
I.  
*Faith,—Institution,—Worship,—Government,—and Practice.*

*Faith.* — The Faith of the Protestant Church is built on the *Holy Scriptures of God*; and thus transcends the faith of the *Church of Rome*, which rests in implicit fatuity, on the mere *traditions of men*.

*Institutions.*—The Sacramental Institutions of the Protestant Church, *Baptism* and the *Lord's Supper*, are of Divine origin, enjoined by the Gospel of Christ; and in the devout observance of these (to the exclusion of all human inventions) does Protestantism transcend *Popery*, which has bound heavy burdens, and encumbered the Christian Institute with a train of superstitious ceremonies, (*falsely called sacraments,*) which are utterly repugnant to the word of God.

*Worship.*—The Protestant Church worships the Triune Jehovah; the Father, Son, and Holy Ghost; and thus in her

LECT. I. worship surpasses the *Church of Rome*, which “*worships the creature more than the Creator;*”<sup>4</sup> and thus is debased by her contemptible idolatries. Witness the devotions paid to saints and angels; to relics and images; their numberless mediators, to whom the Romanists offer their praises, their adorations, and their prayers.

*Ecclesiastical Government.*—The *Protestant Church* is constituted according to the Ecclesiastical Government of the primitive ages of Christianity. The *Church of Rome* has obtruded on the world *Popes* and *Cardinals*; *Monks* and *Friars*; and hosts of parasites never named in the Scriptures, not even known for ages in the Christian world. The spirit which they betrayed, and the conduct they pursued, were certainly described by the Apostles of Christ; but they wrote in predictive foresight of inspiration, warning the Church against the delusions of such impostors, (“*false Christs, false Apostles, and deceitful*”

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<sup>4</sup> Rom. i. 25.



*workers,*"<sup>5</sup>) that should afterwards infest the world. LECT. I.

*Practice.*—The *Protestant* Church teaches a Practice in sacred conformity to the genius and spirit of the Gospel. Hence she inculcates the practical exemplification of the doctrines of Christianity. The precepts, therefore, of the Lord Jesus Christ are the pure rule of life. But what is the moral practice of the *Romish* Church? A routine of ceremonial observances, the rule for which is the imaginary infallibility of the Church itself! Hence the boasted "*evangelical councils*," which consist in penance, corporal inflictions, monastic seclusion, and all the capricious superstitions of fanaticism; the severities of despotic imposition; or the insignificant formalities of Pharisaical self-righteousness.

On these points it is unnecessary, at present, to enlarge, as they will be more fully discussed in future Lectures. With

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<sup>5</sup> Matthew, xxiv. 24, and 2 Corinthians, xi. 13.

LECT. regard to what has been already stated,  
I. however, I would now appeal: Which is  
the *true Apostolical Church*,—the Church  
*Protestant*, or the Church *Papal*? And  
here, again, I would request you to mark  
heedfully the distinction. Therefore, I will  
recapitulate the characteristics, that, as  
they occur in our future discussions, your  
memory may the more readily apply the  
facts in evidence.

If, then, the *Faith* of the Protestant  
Church is founded on the *Holy Scriptures*,  
and the *Holy Scriptures* alone, is not her  
faith *apostolical*?

If her *Sacramental Ordinances* are of  
*divine* institution, are they not *apostolical*?

If her *religious worship* is directed to Fa-  
ther, Son, and Holy Ghost, as three Persons  
in One God, is it not *apostolical*?

If the *government* of the *Protestant*  
Church is in conformity to the instructions  
of the *New Testament* and the constitution

of the primitive Churches, is it not apostolical? LECT. I.

If the *practice* taught in the *Protestant Church* is according to the doctrines and precepts of *Christ* and his *Apostles*, is it not apostolical?

The *characteristics of apostolicity*, then, belong to the *Protestant Church*, as transcendent in conformity to the *Holy Scriptures*; and, by parity of reason, are we not justified in pursuing a similar course of appeal in reference to the *Church of Rome*?

If, then, *that faith only* is apostolical which is built on the *Holy Scriptures*, what is the faith of the *Church of Rome* which rests on *traditions, conclaves, general councils, and Popes*, as SUPERIOR to Scripture?

If there are TWO sacramental ordinances ONLY, instituted by the authority of the Lord Jesus Christ, where is the apostolicity of the "SEVEN Sacraments," as observed in the *Church of Rome*?

LECT.

I.

If the Holy Scriptures uniformly and absolutely enjoin the worship of *God alone*, what claim has the Church of Rome to apostolicity, in her worship of *saints* and *angels*; not to say, also, her devotions to *images* and *relics*, and all the fanciful chimeras of an idolatrous spirit?

If the divine Founder of Christianity *never appointed a POPE* as his vicar-general, —endowed with *infallibility* and *supremacy*, nor such a being was ever seen till hundreds of years after the apostolic age, —*where* is the *apostolicity* of the *Popedom*, and all its dependences, its parasites, its emissaries, and adherents?

If the *doctrines* and the *precepts* of the Gospel form alone the substance of religious experience and conduct, where is the apostolicity of all those superficial ceremonies, which, with imperious authority, demanding implicit faith and submission, the *Church of Rome* rigidly imposes on the observance of her community?

With these incontrovertible facts before us, I appeal to the reason, to the judgement, to the conscience of every man, unbiassed by Popish education, unprejudiced by Popish superstition, uninterested in Popish domination, and unrestrained by Popish influence; to any such I appeal, *which* is the *true apostolical Christian Church*; the Church Papal or the Church *Protestant*? The conclusion is obvious. As that church only is the true church which is *built on the foundation of the Apostles and Prophets*; that is, founded on the doctrines of the Gospel, and constituted according to the apostolical institute, the correlative inference is, the Church *Protestant* is the *true Church of Christ*. But, says the Papist, where was the true church before Protestantism was established? Or, to use the absurd objection of our Popish opponents, in their cavils against Protestants, "Where was your church before Luther?" Such objections might, however, in strict equity, be retorted on the cavilling pretenders: Where was the *true church before Popery* was established? Or where was the Popish

LECT.

I.



LECT. hierarchy as now constituted, before *Pope*

I.

*Boniface* had prevailed on the *traitor* and *assassin* PHOCAS to constitute the bishopric of Rome a supreme Pontificate? But, here it should be recollected, what Popery *really* is, and what Protestantism really is. Popery is an *excrescence* of religion, a series of corruptions which had invaded the true Church, as foretold by the apostles of Christ. *Protestantism* is a protesting against, or just rejection of those corruptions, and, therefore, a *reformation*, whereby the *Church* is *restored* to its *primitive purity* and *glory*. Consequently, Protestantism is *that* religion which existed in the *first ages* of the Gospel era, unencumbered by the profane inventions of *Popery*. The Protestant Church was the *true Christian Church*, as constituted by the inspired Apostles. But where was the *Papal Church*? Its establishment was not known till hundreds of years after the apostolic age. Its origin, however, we readily grant, is traced to the apostolic age; but it is in the errors, hypocrisies, and impostures of those *deceivers* to whom the Apostles themselves

LECT.

I.

allude, as having “*crept in unawares* ;”<sup>6</sup> and the direful influence and progress of whose corruptions the Scripture thus mentions : (we cannot avoid repeating the quotation.) “*The mystery of iniquity doth already work : only he who now letteth, will let until he be taken out of the way. And then shall that Wicked be revealed—even him whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.*”<sup>7</sup> The Papal Church then existed in *spirit*, in *doctrine*, and in *practice*, from the earliest ages, though not as an *establishment*. But it was in such a spirit, such doctrine, and such practice, as were protested against, and condemned by all the faithful members of the Church of Christ, as they steadfastly opposed the coming of Antichrist, even unto death. There was always, therefore, a Protestant Church ever since the first appearance of the spirit of Antichrist ; and we trace the existence of that church in the inspired Apostles, the ancient Fathers, the *noble army of mar-*

<sup>6</sup> Jude, 4.

<sup>7</sup> 2 Thessalonians, ii. 7.

LECT. *tyrs*, who witnessed a good confession, and  
 I. sealed their testimony with their blood.

The plea of the Romanists, that there has not existed, from the days of the Apostles, a *visible establishment protesting* against the *Papal* hierarchy as now constituted; and, therefore, there has not always been a *Protestant* Church, is most egregiously absurd. Even œcumenical or universal jurisdiction was not usurped till the eighth century; and the Papal hierarchy was not established till *upwards of a thousand years after Christ*; how, therefore, could it have been protested against by any during that period? What! shall we expect to find hosts of individuals recording their protest against an object, when no such object exists?—opposing a usurper where there is no usurper to oppose? “But,” rejoins the popish objector, “we should expect to find some protesting against such parts of our Holy Roman Church as, you admit, had existence before that period, and which you condemn as corrupt.” To this we reply,—*There have been faithful Christians in every age of the Christian era, who have*



*protested against the corruptions of Popery, as they have successively risen under the profession of a Christian Church.* And no sooner was the *supremacy* itself usurped than it was opposed.

LECT.

I.

Does the Papist further demand,—When was the *Protestant Church* a visible church prior to *reformation*? Might he not, with as much propriety, demand,—At what time was the Reformation *before* the Reformation? The *Protestant Church* is the *Christian Church* in a *reformed state*. The *Romish Church* is *Christian* by profession, but in a *corrupt and degenerate state*. If, then, the objecter further inquires, Where were the doctrines, the sacraments, the worship, the government, and the practice, of the *Protestant Church*? We reply:—In the HOLY SCRIPTURES, and where alone they ought to be; *i.e.* in the religion of *Jesus Christ*, of the *Apostles*, *Christian fathers*, and the *faithful few*, the true servants of God, who have *earnestly contended for the faith once delivered to the saints*. Hence, however, our adversaries take occasion to urge their fond

LECT. I. appeal—"Where were that faithful few?—In what communion were they found?—Was it not the Holy *Roman* communion?—And if in the Holy Roman communion, is not that the communion of the *true Apostolical Church*?—And, if otherwise, where was the true Church of Christ?" In answer to this appeal we observe, that the *Roman Church* was ever (in contradistinction from *Paganism* and *Judaism*) professedly a Christian Church, having the Gospel of Christ. It was, therefore, a *true Church*, but not a *true Church of Christ*. The Jewish Church was a *true Church*, but it was degenerated into error, and overwhelmed with corruptions. Yet it held the Scriptures! Was it, however the true Church of God? What, then, if we grant that the *faithful few* of successive centuries, *striving for the faith of the Gospel*,<sup>s</sup> were of the Roman communion, is this any evidence of the apostolicity of that communion? Is it not rather an evidence of the want of apostolicity, and of the growing corruptions of the Church of Rome? In allusion to the first part of

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<sup>s</sup> Phil. i. 27.

the plea; may it not justly be granted that an *Isaiah*, a *Jeremiah*, an *Ezekiel*, and others of similar character, belonged to the *Jewish Church*, as the visible establishment, professedly the true Church of God, though, at the same time, that Church was sunk into a state of degeneracy; a degeneracy which those eminent prophets so devoutly deplored, and so faithfully reprov'd? But is this any proof that the *Jewish Church* was the *true spiritual Church*? Those "*holy men of God*" were of the *Jewish Church*, as professing the realities of revealed religion, generally in contradistinction from *heathenism*; but they were not in actual communion with that Church, for it was become idolatrous and apostate, even while it possessed the advantages of inspired scripture;—"holding the truth in unrighteousness." Had they been in actual communion with that Church, as the visible establishment of revealed religion, then must they have been idolaters and backsliders; for that Church had degenerated from the spirit, though it still avowed the

LECT.  
I.

<sup>9</sup> 2 Peter, i. 21.

<sup>1</sup> Rom. i. 18.

LECT. letter of revealed religion. Could that

I.

be the true Church of God, concerning which Isaiah exclaimed,—“*Hear, O heavens, and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me.*”

“*To what purpose is the multitude of your sacrifices unto me? saith the Lord. Bring no more vain oblations: incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And, when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood?*”<sup>a</sup>

Could that be the true Church, concerning which Jeremiah exclaimed,—“*Be astonished, O ye. heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living*

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<sup>a</sup> Isaiah, i. 2.

waters, and hewed them out cisterns, broken cisterns, that can hold no water. They, their kings, their princes, their priests, and their prophets, saying to a stock, Thou art my father; and to a stone, Thou hast brought me forth; for they have turned their back unto me; and according to the number of thy cities are thy gods, O Judah. Also in thy spirit is found the blood of the souls of the poor.”<sup>3</sup> “The house of Israel and the house of Judah have dealt very treacherously against me, saith the Lord. They have belied the Lord, and sworn by them that are no gods. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so. They are all grievous revolters. And according to the number of the streets of Jerusalem, have ye set up altars to that shameful thing, even altars to burn incense unto Baal.”<sup>4</sup>

LECT.

I.

Could that be the true Church of God, which was thus addressed by the faithful prophets, under the authority of Divine

<sup>3</sup> Jeremiah, ii. 12.

<sup>4</sup> Jeremiah, v. 11.

LECT. inspiration? Yet, behold, that very Church  
I. had the distinguishing institutions of the  
Church of God. They had the Temple, the Altar, the Priest; they had the Scriptures, the Prophets, the Sabbaths, and the external observances of revealed religion. But, in reality, it was a depraved, idolatrous, and blasphemous hierarchy; in which the faithful servants of God could not hold communion. These, indeed, were nominally of the Jewish Hierarchy, as then existing; but in spirit, in worship, and in practice, they essentially differed from it, and were opposed to its corruptions, its tyrannies, and its persecutions. I say persecutions, for the Apostle thus appeals to the *Jewish* Establishment in its opposition to the Gospel: "*which of the prophets have not your fathers persecuted?*"<sup>5</sup>

How striking a parallel, then, do we discover in the Hierarchy of *Rome*. What, if we admit the divine origin of its institute?—Its defection is manifest. What,

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<sup>5</sup> Acts, vii. 52.

if we grant that it is a Christian Church, as LECT.  
 possessing the Gospel, preaching such parts I.  
 of its doctrines as necessarily obtain for it   
 the name and character of Christian; and  
 maintaining some observances, also, of a  
 Christian character?—Yet its erroneous,  
 idolatrous, and blasphemous additions are  
 demonstrated by the truths of that Gospel  
 which they profess to believe. And what,  
 if we allow that, under their establishment  
 as Christians, there have existed some  
 faithful servants of Christ?—Be it remem-  
 bered, that they were under that establish-  
 ment *only as Christian*, and *not as Papal*;  
 any more than the faithful in ancient ages  
 were under the Jewish Hierarchy, as idola-  
 trous and apostate. This important fact is,  
 indeed, evident from their conduct, in pro-  
 testing against the innovations and the  
 wickedness of Papal Rome; as did the  
 faithful prophets and others against idola-  
 trous Jerusalem, and receiving from the  
 Romish Church the like persecutions; and  
 sealing their testimony with their blood.

Does the Romish objector further demand,

LECT. to what communion, then, did those faithful  
I. servants of Christ belong, if not to the  
Roman Communion?—I would reply, to  
what communion did the holy and faithful  
prophet belong, when (bemoaning the uni-  
versal corruption) he exclaimed, “*O, that  
I had in the wilderness a lodging-place of  
wayfaring men; that I might leave my people,  
and go from them; for they be all adulterers,  
an assembly of treacherous men?*”<sup>6</sup>

The true Church of Christ (spiritually)  
is composed of all that truly believe; all  
that are truly converted by the power of  
the Holy Ghost. It is such a Church to  
which the Great Redeemer promised a per-  
petuity of duration, to the end of time.  
And though its blissful interests shall finally  
extend to all nations, when *there shall be  
no more curse*, yet the periods and pro-  
portions of its progressive increase, through  
different ages, are not foretold nor pre-  
scribed.

But our Popish adversaries here object;

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<sup>6</sup> Jeremiah, ix. 2.



Where, then, was the *visible* Church of Christ, when all Christendom was called *Catholic*? I would also ask them, where was the *visible* and *true* Church of God when all Israel and Judah were *idolatrous*? Where was the visible Church when the prophet Elijah thus bewailed the universal corruption: “*Lord, they have digged down thine altars, and slain thy prophets; and I alone am left, and they seek my life?*”<sup>7</sup> Where was the visible true Church when *three only* were found who worshipped the true God, and, for their fidelity and zeal, “*were cast into the burning fiery furnace?*”<sup>8</sup> Where was the visible true Church of God when Daniel the prophet was “*cast into the lion’s den,*”<sup>9</sup> for praying to the true God?

But we will apply the subject to their own Church. Where was the visibility of the *Roman* Hierarchy, with regard to its Apostolicity, Infallibility, and Impeccability,

<sup>7</sup> 1 Kings, xix. 10.

<sup>8</sup> Daniel, iii. 21.

<sup>9</sup> Daniel, vi. 16.

LECT. when *Pope Joan* occupied the Papal Chair:  
 I. or at the different periods when the boasted  
 Indefectible Pontificate has been filled by  
 the worst, the basest of men?

The visibility of the Spiritual Church of Christ is immanently in the lives of all true Christians in every age, whether many in number or few. And though (as in times of persecution from false pretenders) not recognised as an established hierarchy, yet are *living epistles of Christ*, that might be *known and read of all men*;<sup>1</sup> and, while they conscientiously protest against Anti-christian innovations, are of that spiritual communion, the mystical Church of Christ. Hence the approving testimony given to the spiritual Church under the Jewish economy: "*They that feared the Lord spake often one to another: and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name.*"<sup>2</sup>

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<sup>1</sup> 2 Cor. iii. 3.

<sup>2</sup> Malachi, iii. 16.

But, my brethren, it is time that I conclude. I have not enlarged to that extent which my subject admits; however, I have noticed the chief points of controversy: and, in the hope of hereafter submitting the subject to your perusal, I am content now to abridge my discussion.

LECT.

I.

From what has been advanced, the following inferences are deducible, namely:

First, *The possibility of decision concerning the Character and Claims of the true Christian Church.*

The Holy Scriptures are our guide and our judge. Does, then, a Church professedly Christian claim Apostolicity of *Doctrine*? Search the *Scriptures*, and try that Doctrine by the Doctrine of the Scriptures. Does that Church assert Apostolicity of *Ordinances*? What are the Ordinances of *Christ*? Does it avow Apostolicity of *Ecclesiastical Constitution*? Compare it with the *Institute* and the *Practice* of the *Apostles*, as recorded in Sacred Scripture. Does it de-

LECT. I.  clare Apostolicity of *Worship*? What is the *Worship* taught in the *Scriptures*? Does it affirm Apostolicity of *Practice*? Compare that *Practice* with the *Commands* of *Christ* and his *Apostles*.

Secondly, *Christians are warranted by Divine Authority to examine the characteristics of a Christian Church.*

To avoid this, however, the Church of Rome declares herself infallible—above all scrutiny—and demanding implicit faith and submission. This is the subterfuge of wickedness, and imposture, and despotism.

The Scripture uniformly insists on our most diligent examination of the Doctrine professedly of God. “*To the law and to the testimony ; if they speak not according to this word, it is because there is no light in them.*” Thus, “*prove all things : hold fast that which is good.*”<sup>4</sup> Christians, then, have liberty to examine and decide on the claims

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<sup>3</sup> Isaiah, viii. 20.

<sup>4</sup> 1 Thess. v. 21.

of any Church ; forming their just estimate by the purity and light of Scripture evidence. But a false Church shrinks from investigation ; and thus, the Church of *Rome*, dreading detection and exposure, had recourse to the pretexts of *Indefectibility* and *Infallibility* ; and, where these were not sufficient, it exerted the Arm of *Supremacy*, suppressing the Holy Scriptures, and compelling, when it had the power, (by the fire and the sword, the rack and the dungeon,) all to confess her assumed apostolicity and truth.

LECT.

I.

Thirdly, *It is the Duty of Christians to protest against a False Church.*

This, indeed, is a consideration essentially connected with the preceding. Christians are warranted, by the Divine commands, to examine the claims of a Christian Church ; and what is the result ? If a false Church is detected it becomes their duty to protest against it. In so doing, however, they may be stigmatized as heretics and schismatics ;

LECT. (and thus the Church of Rome reproaches  
I. us;) but so was the Apostle defamed: nay,  
even as a "*pestilent fellow, and a mover of  
sedition among all the Jews.*" But, saith he,  
"*After the way which they call heresy, so  
worship I the God of my fathers, believing  
(not human tradition, but) all things which  
are written in the law and in the prophets.*"

Fourthly, We conclude, from the whole, by observing the *Importance of Personal Religion*, or internal holiness, as the one thing needful, so essentially interwoven with *conscientious Protestantism*. What is Protestantism but *Christianity* opposing error, decrying idolatry, averting profaneness, and detecting imposture? Enlisted under the banner of Christ, we must not only drive out the *Canaanite* from the land, but destroy the whole body of sin in ourselves. The idols of our hearts must be demolished. Yes, my brethren, what profit to our souls, though members of so pure and reformed a Church, and indulged with so many precious privileges, if the light that is in us be

darkness? if, spiritually, our "*harvest be past, our summer ended, and we not saved?*"<sup>5</sup> Alas, sirs, it will but aggravate tenfold our guilt if we be not truly reformed, and circumspect, and holy, "*as renewed in the spirit of our minds,*"<sup>6</sup> and "*made meet for the inheritance of the saints in light;*"<sup>7</sup> "*for with God there is no respect of persons, and he will render to every man according to his work.*"<sup>8</sup> Be it, therefore, our highest solicitude ever to exemplify the pure spirit of Christianity as the very genius of our religion, to display the characteristic excellence of its doctrines and precepts, through all our conduct, in holy devotedness, proving our faith by our works, being "*a peculiar people, zealous of good works.*"<sup>9</sup> And, O! that we may individually inherit its beatific glories, reap the reward unmerited, and wear the immortal crown, to our great and endless comfort, in the regions of celestial rest, to be for ever with the Lord. May our

LECT.

I.

<sup>5</sup> Jeremiah, viii. 20.

<sup>6</sup> Ephesians, iv. 23.

<sup>7</sup> Colosians, i. 12.

<sup>8</sup> Romans, ii. 6—11.

<sup>9</sup> Titus, ii. 14.

LECT. I. faith be the true faith, the glorious victory of the Gospel, leading us to Christ alone for pardon and salvation, and accompanied by the vital fruits of sanctification of heart, under the gracious manutency and all-quickenings influences of God, the Holy Ghost, the Supreme Lord and Giver of Life!

Wherefore, brethren, thus *I commend you to God, and to the word of his grace, who is able to build you up and to give you an inheritance among all them that are sanctified.*"<sup>1</sup>

*"And now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ: to God only wise be glory, through Jesus Christ, for ever. Amen."*<sup>2</sup>

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<sup>1</sup> Acts, xx. 32.

<sup>2</sup> Romans, xvi. 25.



## LECTURE II.

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THE  
ASSUMED INFALLIBILITY  
OF THE  
CHURCH OF ROME.

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MATTHEW, XVI. 19.

*“ And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.”*

To WHOM was a charge thus divinely important given? “ *To the Apostle Peter,*” is the reply of inspired history: “ And to his *successors,*” adds the Roman Catholic, “ to his *successors in the Holy Roman See;* committing to them an inviolable prerogative in the Christian Church equal to that of the inspired Apostle, thus specially invested by

LECT.  
II.

LECT. his Lord and Master." But, what is that  
II. prerogative? and who are those successors,  
by whom it is possessed? "That prerogative," replies the *Papist*, "is *absolute infallibility*: and those successors, possessing it in equality with the Apostle Peter, are exclusively the *Bishops of Rome*. So that *infallibility* becomes an attribute of the *Roman Church*, by which she is distinguished above all others as the *only true Church of Christ*." This is a most favourite assumption of all devoted *Papists*: and for this pre-eminence they most strenuously contend. For, on this, their main strength, rest all their claims of supremacy: and hence the highway for all the errors and delusions which Popery has imposed upon the world. Were the advocates of the *Roman Church* once to concede the assumption of infallibility, their religion would be seen a nullity, and contradiction in terms, and the whole fabric of Papal imposture must necessarily fall to the ground. Of this they are perfectly aware; and, therefore, with their characteristic artifice, do they labour first to impose this on the

mind, and then (as they rightly anticipate, and craftily devise) *implicit faith*, with all its monstrous and profane absurdities, easily follows. The Church is *infallible*; therefore, ye *must* believe and obey all which that Church decrees. Such is the *dictum* of Papal Rome. Hence the despotism—to the utmost of its capacity, (though not the extent of its will)—hence, I say, the despotism, spiritual, temporal, and political, of the Roman Pontificate, the *Pope* being styled the Head of the Church, yea, of all churches and royalties, who (though, as in some cases, not only without holiness, but of infamous character, yet) is termed, *Holy Father, God's Vicegerent, Vicar-General of Christ, Priest of the World*. Hence, the blind submission of its deluded votaries, the peremptory domination of its Jesuitical agents, vassals, and parasites; its preachers, writers, its legates, and incendiaries, who, in the audacious boast of *infallibility*, and, therefore, supremacy in the Holy See, whence they are commissioned, denounce anathemas and death. Hence, indeed, the appalling terrors of the *Inquisition*,

LECT.

II.



LECT. and the desolating flames of persecution,

II.

with which the fiery zealots of the Romish Church have emblazoned the Christian hemisphere, to the astonishment and the horror of the world. And the whole is justified in the view of the Roman Catholic inasmuch as his Church is *infallible*. If Popes and Councils decree, the whole community must instantly obey, or excommunications and anathemas ensue. And should (hear this ye listless representatives of Protestants) *heretics* dare oppose, death is the consequence, unless the *Holy Infallibles*, or rather Utopian Dreamers, happen to be destitute of the power. Were it not for the dreadfully fatal influence of this assumption of infallibility, it might really be somewhat difficult even for a pious mind to maintain that degree of gravity suitable to the occasion. Grievous is it to see the subject treated of by Protestants as trivial and groundless. But as it affects the most solemn interests of mankind, (far more than half-hearted Protestants are aware,) and even forms the basis of a supremacy over their liberty and their very lives; and

aspires to arbitrate their eternal destinies, it calls for our most serious consideration. LECT. II.  
 Let us then, with conscientious attention, mingled, indeed, with ingenuous pity for our deluded opponents, and at the same time justly abhorring their impious innovations, and faithfully opposing the dire progress of Anti-God :—let us, with such attention, discuss, as the subject of our present Lecture,

THE ASSUMED INFALLIBILITY  
 OF THE  
 CHURCH OF ROME.

I proceed, therefore,

First, To *describe the* ATTRIBUTE OF INFALLIBILITY, *as assumed by the* CHURCH OF ROME :

Secondly, *State the* PRETEXTS FOR THIS PAPISTICAL ASSUMPTION : and,

Thirdly, *Adduce the* EVIDENCES OF ITS IMPOSTURE.

And while we would thus combat the arro-

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LECT. II.  gant innovations of pompous *Antichrist*, or *Papery*, relative to which apology is superfluous, silence stoicism, and supineness criminal; while we stand forth in the defence of the Gospel, we devoutly appeal to the KING ETERNAL, IMMORTAL, INVISIBLE; THE ONLY WISE GOD,<sup>1</sup> for that *wisdom which is profitable to direct*<sup>2</sup> us in the way of truth, of righteousness, of salvation.

First, then, it is my province *to describe* the ATTRIBUTE OF INFALLIBILITY, *as assumed by the CHURCH OF ROME*. And in this description I am necessarily led to specify—*Its Constituent Properties*:—To represent the *Sphere of its Exercise*:—and, to point out the *Characters in whom it avowedly resides*.

The constituent properties of infallibility are *Universal Knowledge*; — *Consummate Prescience*;—and *Unerring Wisdom*. This, indeed, is obvious, from the very import of the epithet. Should any one inquire, What

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<sup>1</sup> 1 Tim. i. 17.

<sup>2</sup> Eccles. x. 10.

is infallibility? would not the reply (in substance, however, though phraseology may differ, while yet the same meaning be expressed), I say, would not the reply, in substance, be thus defined:—Infallibility is an absolute exemption from all error: it is an inerrability, or an incapability to err. Hence, an infallible being is one that cannot err; a being that can never *think wrong*, nor *devise wrong*, nor *act wrong*; a being whose views, and purposes, and operations, are invariably those of wisdom and truth;—consequently, of absolute perfection. Now, in order to the possession of such infallibility, universal knowledge is indispensable; a knowledge of all creatures and all circumstances; and this knowledge not superficial or confused, but most intimate and clear; nay, *omniscient*, seeing at once all the diversities of nature, in all their multifarious operations, and tendencies, and designs.

LECT.  
II.

If such knowledge be not possessed by a supreme ruler, declaring himself infallible, where would be that consistency of government, that regularity of procedure, and that

LECT. certainty of design, the concomitants of infallibility?—And what assurance could there  
II. be that there were not existing objects or circumstances to frustrate the execution of his purposes, or to subvert his government?

And, if such extent of knowledge is requisite, a knowledge, in fact, amounting to omniscience, then equally essential is that of *prescience*, or foreknowledge. An infallible ruler must necessarily foresee all future events, and be perfectly acquainted with the operative causes of those events; otherwise, what security can there be that some casualties, unexpected, as being unforeseen, may not arise to baffle his skill, to counteract his intentions, and betray him into error? But, an omniscient view of all present circumstances, and a consummate foresight of the future, contribute to an assurance of unerring wisdom; that wisdom which devises and acts in conformity to the dictates of eternal rectitude.

Such are the constituent properties of infallibility: and how obvious is the fact—this



attribute is *divine*! Yet, wonder, O heavens! Divinity itself is thus assumed by presumptuous man! Such is declared to be the infallibility of the Church of Rome. After an assumption so daringly profane, we cannot be surprised to hear them affirm,

LECT.

II.

*The Sphere of its Exercise.* The *infallibility* of the Roman See, thus declared to be above the very possibility of error from any cause, either present or future; claims a *universal jurisdiction*.—And it is thus, indeed, consistent with itself; for if men are persuaded that the Roman Church is infallible, they are certainly bound to receive and obey unreservedly her decrees, and in every instance passively to submit to her will. Hence, the sphere of exercise claimed by *Romish Infallibility*, extends to the *religious profession*, the *civil*, and *political interests* of mankind; nay, to their *free agency*, their *understandings*, their *judgement*, their *consciences*, their *very souls*. They are not only not to act, not to profess, not to speak, otherwise than as the Church ordains,—but, they are not to believe, nor to think, except

LECT. what the Church decrees. All this, however,  
 II. may not be considered so intolerable; but no  
 doubts are to be suffered to dwell in the  
 mind respecting the Roman infallibility;—no  
 suspicions are to be indulged which may  
 prompt to inquiry;—no scruples of conscience  
 are to induce a scrutiny of the Church's in-  
 fallibility by the criterion of *Holy Scripture*.  
 No, the whole system of *Popery*, with all  
 its appendages, is to be received *implicitly*,  
 because it is sanctioned by *Papal Infallibility*.  
 And, consequently, in thus receiving it, and,  
 acting in all things accordingly, you cannot  
 do wrong,—for the Holy See cannot ordain  
 error.<sup>3</sup>

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<sup>3</sup> “ Whatsoever the Church of Rome determines is in-  
 fallibly true: but the Church of Rome determines *herself*  
 to be infallible; therefore, it is infallibly true that the  
 Church of Rome *is* infallible. By wresting the Scriptures  
 to her own sense, she proves her infallibility by her *autho-  
 rity*, which, in effect, is no better a reason for it, than that  
*she is infallible, because she is*. For, as to the Scriptures,  
 which seem to prove her infallibility, they have no autho-  
 rity, as it is supposed, but what they receive from *her* au-  
 thority; and only prove her to be infallible, because she  
 would persuade them to it. Whence it follows, that there  
 is nothing so improbable or absurd, but the Scripture may  
 be compelled to prove it. And, as Pope *Innocent III.*

Such is the assumption of the Church of Rome. But, as this epithet may be received in its general acceptance, comprehending the whole papal community, I will proceed to point out more particularly,

LECT.

II.

*The characters in whom the attribute of Infallibility is declared to reside.*—And here I ought to premise, that there is no small disagreement among the Roman Catholics respecting the precise centre of Infallibility, or *where* and *in whom* it is lodged. They all agree, that *there is an infallibility somewhere in their church*; but, unfortunately, they are at a loss and at variance as to the particular characters possessing it. And this difference and contradiction

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proved that water ought to be mixed with wine in the chalice, because, in Revelations, it is written, *Many waters signify many people; and Christ shed his blood for the people*: and that the Sacraments ought rather to be venerated than pried into, because it is said concerning the paschal lamb, — *Eat not of it raw, nor sodden at all with water, but roast with fire*;\* so he might as rationally have proved Transubstantiation from the first chapter of Genesis.† — *Bishop Hall.*

\* Exod. xii.

† Sermon at Paul's Cross.

LECT.

II.

of opinion is not among their dupes of the more illeterate order, but among their *Magi*, their *Canonists*, their most learned and zealous defenders. Some affirm that Infallibility is in the *Pope only* ; others declare that it is in the *Holy Conclave* ; others assert that it exists in the *general councils* ; others avow that it is in *all these collectively*, but in *none* of them *individually* ; and others, with equal assurance, insist, that Infallibility is in the *Romish Church universally* ; that it belongs to no specific individual or particular rank or distinction of character and office ; and that, consequently, the whole Roman Catholic Church, *as a church*, being *apostolic*, is *infallible*. Now, this controversy among the Romanists themselves—a controversy, in all its bearings so egregiously absurd, we as Protestants cannot be expected to decide. It is of little consequence to *us* where they fix their seat of infallibility : our province is to prove that the Romish Church has *no infallibility at all*. It may not, however, be inappropriate to observe, that some of the most learned and distinguished members of the Papal community have declared that the attribute of Infal-

libility resides *only* in the *Pope*, as the *successor of St. Peter*; while others of them affirm that the Pope is infallible only in union with his Cardinals and general Councils. These points, however, so insuperable to the Papists themselves, it is not for us to determine. The absurdity, the fallacy, and the impiety of the assumption, whether in the Pope as an individual, or in any Popish offices or councils, we shall hereafter prove. The grand prerogative of Infallibility is the same; namely, an absolute arbitration of faith and conduct over the whole sphere of Christendom. And this is most unequivocally avowed by a celebrated Cardinal,<sup>4</sup> who, expressing the sentiments of the Roman see, declares, that *if the Pope should decree virtue to be vice, and vice virtue, the world is bound to believe and obey; and should the Pope even command the practice of vice and the utter renunciation of all moral virtue, men are to follow such commands; nor would there be sin in their actions.* In fact, does not the result of *Papal indulgences* amount

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<sup>4</sup> Bellarmine.

LECT. to this? Is not *vice* thereby *tolerated*; yet

II.

*professedly without sin?* And why? Because the Pope, who grants the indulgence, is *infallible*! For the Pope, as being infallible, can change the very nature of things, and ordain such as he may please. I scarcely need observe, how different their views and their spirit to those of the inspired apostle, who really was under the guidance of supreme infallibility. “*Though we, or an angel from heaven, preach any other Gospel than that which we have preached unto you, let him be accursed.*”<sup>6</sup> But, as it may, in candour, be supposed that the Romish Church must have some ground on which to build her credence of Infallibility, I will proceed to state to you,

Secondly, *The* PRETEXTS FOR THIS PAPISTICAL ASSUMPTION. These are  
*Apostolical Commission, and*  
*Universal Necessity.*

The advocates of this towering and proud

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<sup>6</sup> Gal. i. 8-9.

assumption urge, that, as the *Apostle Peter* was rendered infallible when he received his *divine commission*, so the *Popes*, his successors, must necessarily be infallible likewise. This proposition, however, is false in both points of view, as we shall demonstrate by the evidences of that odious imposture of Papal Infallibility. But I merely state it at present, in order to suggest the nature of the pretexts which are alleged in support of the assumption.

LECT.

II.

The next is, *Universal Necessity*. The Papists declare that an infallible guide is absolutely essential to maintain the Christian faith in its purity ; and, consequently, to preserve the Church from all error, both of doctrine and practice.

Now, admitting these pretences, it would be natural to infer that the *Romish Church* were blessed with *perfection of principle and character* ; that her members were all *wise, consistent, and devout* ; that *love, peace, and harmony* prevailed throughout her *whole communion* ; that her *Popes, her Cardinals,*

LECT. her *Councils*, her *Priests*, her *Friars*, and all  
 II. the holy gradations of sacerdotal character,  
 were never perplexed with even the shadow  
 of error; as from the *seat of Infallibility*  
 (wherever it may be) emanations of *perfect*  
*wisdom* and *foresight* would guide them into  
 all truth; and, consequently, that there could  
 not be in that Church the most distant pos-  
 sibility of wrong, much less its actual exist-  
 ence. And this is, in fact, affirmed of the  
 Roman Church, as we shall have occasion to  
 notice more fully in our intended lecture on  
 the "Professed Holiness of the Church of  
 Rome."

Having thus, in general terms, stated the  
 pretexts urged by Roman Catholics, let us  
 advert to those passages of Holy Scripture  
 from which they profess to derive those pre-  
 texts. Among these, I may mention the  
 language of our text, as commonly adduced  
 with great assurance. "*I will give unto*  
*thee the keys of the kingdom of Heaven; and*  
*whatsoever thou shalt bind on earth shall be*  
*bound in heaven, and whatsoever thou shalt*  
*loose on earth shall be loosed in heaven.*" The



kingdom of Heaven is the kingdom of Christ. The evident meaning, therefore, of this passage is this: namely, the *apostolical commission* of Peter to open the kingdom of Christ, by the *preaching of his Gospel* to the Gentile world. And this apostolical commission is significantly implied by the metaphorical terms: “*I give unto thee the keys of the kingdom.*” The commission, therefore, “*Whatsoever thou shalt bind*” related to the *doctrines* and *duties* of the Gospel which the Apostle was commissioned to preach; and “*Whatsoever thou shalt loose*” alluded to the *observances of the ceremonial law*, which were no longer obligatory, and therefore not to be required of the converts of the Gospel. But, let it be observed, that the commission here given to the Apostle Peter was no more than what was given *equally to the other Apostles*. Thus, the Saviour declares, “*Verily, I say unto YOU, whatsoever YE shall bind on earth shall be bound in heaven; and whatsoever YE shall loose on earth shall be loosed in heaven.*”<sup>6</sup> It is

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<sup>6</sup> Matthew, xviii. 18.

LECT. II. evident that this charge related to the great substance of their apostolic ministrations, in declaring the will of God ; and by no means to any private endowment of absolute arbitration, the result of personal infallibility. But, even allowing it to be expressive of such endowment, what distinction is there relative to one Apostle more than the others ? If *Peter* possessed infallibility, the *other Apostles* possessed it likewise. Why, then, are not the successors of the *other* Apostles infallible as well as those of St. Peter ? And why are not the Bishops of *Jerusalem*, of *Antioch*, and other places in Christendom, infallible, as well as the Bishop of *Rome* ? Why are there not *twelve infallible Popes* as well as one ? Surely, all the Apostles were alike endowed with the gifts of the Holy Ghost. But, replies the *Papist*, was not St. Peter specially addressed by our Lord, “ *Thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.*”<sup>7</sup> This is a most favourite plea of the Roman Church, but most

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<sup>7</sup> *Matthew*, xvi. 18.

grossly and wilfully perverted. How evident is the fact, that the Divine Redeemer here alluded to the FAITH which Peter had just avowed, the testimony he had given, and not to the individual professing it! "*Thou art Christ, the Son of the living God,*"<sup>8</sup> exclaims the Apostle; and as the Saviour pronounced him blessed in such a confession of faith, he improved the opportunity to declare the substance of that faith to be the foundation of his Church. "*For other foundation can no man lay, than that is laid, which is Christ Jesus:*"<sup>9</sup> *and against the true spiritual Church, built on him, the gates of hell shall never prevail.*"<sup>1</sup>

LECT.

II.

<sup>8</sup> Matthew, xvi. 16.<sup>9</sup> 1 Cor. iii. 11.

<sup>1</sup> That our Lord really referred to *this declaration* of Peter, relating to his own *divine dignity*, as being the true *rock on which he would build his church*, is established beyond contradiction by our Lord himself, in the clear distinction which he maintained between the stone (*πτερος, petros*) and the rock (*πετρα, petra*), by the accurate grammatical terms in which both these words are expressly recorded. (For whatsoever may have been the language in which they were really *spoken*, perhaps in *Chaldee* or *Syriac*, yet in this point the *Greek record* is our only authoritative instructor.) The first word, *πτερος*, being a *masculine* noun, signifies *merely a stone*; and the second word,

LECT. Thus St. Augustine observes: "*Upon this*  
 II. *rock* which thou hast confessed; upon this

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*πτερα*, though it is a *feminine* noun, cannot signify any thing of less magnitude and importance than a *rock*, or strong mountains of defence. The *true meaning* of the name was at first declared by our Lord to be *cephas*, a *stone*; and a learned commentator\* asserts, that *πτερες* doth *always signify a STONE, never a rock*.

With respect to the first: the word *πτερες*, *petres*, in its highest figurative sense of a *stone*, when applied to *Peter*; can represent only *one* true believer, or faithful member of Christ's Church: that is, one out of the great multitude of true believers in Christ, who, as *figurative stones*, form altogether the glorious spiritual building of Christ's Church, and *not* the *foundation* on which that Church is built; because the figurative character cannot, consistently with truth, be applied to any other person than to *God* or to *Christ alone*. And though even Christ himself is sometimes, in Holy Scripture, called a *stone*, (*λιθος*, but not *πτερες*) yet, whenever this figurative expression is applied to him, it is always with such a clear distinction of *superiority* over all other *figurative stones*, as will not admit the least idea of any *vicarial stone* to be substituted in his place: as for instance; he is called 'the *head-stone of the corner*,'†—'in *Zion, a precious corner-stone*,‡ by whom alone the other *living stones of the spiritual house* are rendered 'acceptable to God;' as St. Peter himself (previous to his citation of that text of Isaiah) has clearly declared in his address to the Churches, dispersed *throughout Pen-*

\* Ed. Leigh. Esq. *Critica Sacra*, p. 335.

† *Psalms*, cxviii. 22.      ‡ *Isaiah*, xxvii. 16.

rock which thou hast known, saying, *Thou art the Christ, the son of the living God*,—I

LECT.  
II.

*tus, Galacia, Cappadocia, Asia, and Bithynia*; wherein he manifestly explains that very text of Isaiah, as follows:

‘*Ye also* (says the Apostle) *as living stones are built up a spiritual house, a holy priesthood to offer up spiritual sacrifices*, ACCEPTABLE TO GOD, BY (or through) JESUS CHRIST.’\* Thus plainly acknowledging the true foundation on which the other *living stones* of the primitive Catholic Church were built, in order to render them ‘*acceptable to God*,’ as ‘*a holy priesthood*.’

And the Apostle then proceeds (in the very next verse) to his citation of the above-mentioned text from Isaiah,—‘*Wherefore also* (says he) *it is contained in the Scripture, Behold, I lay in Zion a CHIEF CORNER-STONE, elect, precious*: and he that believeth on him (*ἰσχυρῶς, on him*, that is, on *Jesus Christ*, the only CHIEF CORNER-STONE) shall not be confounded. ‘*Unto you, therefore, which believe* (he) *is precious*;’ (or, *an honour*, as rendered in the margin:) ‘*but unto them which be disobedient*,’ (he is, *δὲ, also*,) ‘*the stone which the builders disallowed, the same* (*οὗτος, for there is no other person that can be entitled to this supreme distinction in the Church*) ‘*is made the HEAD OF THE CORNER*.’

And a due consideration, also, of the second noun, *πέτρα, a rock*, will produce exactly the same effect: that is, it will demonstrate that the same title of the *rock*, which, in other texts of Holy Scripture, is applied to *Jehovah* or *God* alone, (as I have already shown,) most certainly was not intended by our Lord to be applicable to his

\* 1 Pet. ii. 5.

LEQT. *will build my Church ; that is upon MYSELF,*  
 II. *who am the Son of the living God, will I*

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disciple *Peter* ; but only to that true testimony which St. Peter had just before declared, concerning the divine dignity of the Messiah, — ‘ *Thou art the Christ, the Son of the living God.*’

I have already remarked, that *πετρα* (a rock) is a *feminine* noun ; and a clear distinction is maintained between *πετρος*, the *masculine* noun in this text, and the said *feminine* noun *πετρα*, the *rock*, by the grammatical terms in which the latter, in its *relatives and articles*, is expressed, which are all regularly *feminine* throughout the whole sentence ; and thereby they demonstrate that our Lord did *not* intend that the new *appellation*, or nominal distinction, which he had just before given to Simon, (*viz.* *πετρος*, the *masculine* noun in the beginning of the sentence,) should be construed as the character of which he spoke in the next part of the sentence ; for if he had really intended that construction, the same *masculine* noun must necessarily have been repeated in the next part of the sentence with a *masculine* pronoun, when, on the contrary, not only the gender is changed from the *masculine* to the *feminine*, but also the figurative character itself, which is as much superior in dignity to the apostle Simon, and also to his new appellative *πετρος*, as a *rock* is superior to a mere *stone*. For the word *πετρος* cannot signify any thing more than a *stone* ; so that the Popish application to *Peter*, as the *foundation of Christ's Church*, is not only inconsistent with the real meaning of the appellative which Christ at that very time conferred upon him, and with the necessary grammatical construction of it, but also with the figurative

*build my Church. Upon ME will I build thee, and not me on thee.* LECT. II.

Such is the scriptural exposition given by that eminent Father. And of the same tenour is that of St. Chrysostom. "*Upon this Rock; that is, on the FAITH of his confession; not on the man, but upon his firm faith.*" Again, Theodoret: "Our Lord did suffer the

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importance of the other word, the *rock*; '*upon this rock*;' the declared foundation of the Church, a title of dignity, which (as I have already shown by several texts of scripture) is applicable only to *God* or to *Christ*.

And be pleased to observe further, that the application of this supreme title (the *rock*) to Peter, is inconsistent (above all) with the plain *reference to the preceding CONTEXT*, made by our Lord in the beginning of this very verse,—'*AND I ALSO say unto thee*,'—which manifestly points out (both by the copulative '*and*,' and the connective adverb, '*also*') the inseparable connexion of this verse with the previous declaration of Peter, concerning our Lord's divine dignity, in the preceding sentence,—'*Thou art the Christ, the son of the living God*,'—and thereby demonstrates that our Lord's immediate reply (*AND I ALSO SAY unto thee, &c.*) did necessarily include this declaration of *Peter*, as being the principal object of the sentence—the true *foundation*, or *rock*, on which alone the *Catholic Church* can be properly built; because our *faith in Christ* (that he is truly the *Son of the living God*) is unquestionably the only security of our salvation.\*

\* Garville Sharp. Remarks on Matt. xvi. 18.

LECT. faith of the Apostles to be shaken, whose  
II. confession he had established to be the prop  
and foundation of his Church."

But, that Peter was not infallible is evident, from subsequent circumstances in his life. Not that we would, for the sake of argument, depreciate the character of an apostle—God forbid! but we are justified in following the impartiality of inspired history. And thence we learn that Peter denied his Lord and Master, with oaths and curses, and this too after, as the Papists allege, he had received the endowment of infallibility, and had been declared by Christ himself to be (according to the Romish hypothesis) the foundation of his Church, against which the gates of hell should never prevail. Again, this same apostle (said by the Romanists to have been infallible) was publicly rebuked for error. "*When Peter was come to Antioch, I withstood him to the face,*" saith St. Paul, "*because he was to be blamed: for before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them*



*which were of the circumcision. And the other Jews dissembled likewise with him: insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the Gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?"*<sup>2</sup> Here, my brethren, I would tell the Infidel, and the Papist too, that it is neither my intention, nor is it the tendency of our present discussion, to depreciate the character of the Apostle Peter; but, following the impartial truth of Scripture, we are necessarily led thus to mark the circumstances on record, in order to show that St. Peter himself was not infallible; and, in proving this, we consequently expose the sauciness, folly, and wickedness, of the assumption of the Popes of Rome, as his pretended successors; for if Peter himself did not possess the attribute of infallibility, how could it descend as an hereditary inheritance—the exclusive right and privilege of the Roman See, which (as

LECT.

II.

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<sup>2</sup> Galatians, ii. 11.

LECT. the Papists assert, but which they have never  
II. proved) the Apostle Peter occupied?

It is one of the characteristic excellences of sacred Scripture, that it records the failings, the imperfections, and the errors of good men as well as their virtues. And while, in reference to their virtues, we are exhorted to be followers of them, who, through faith and patience, inherit the promises—we are reminded of their failures, as admonitory lessons for humility, circumspection, and prayer; we are taught the weakness and fallibility of man, the universal necessity of Divine preventing grace, and the importance of constant dependence on “*HIM who alone is able*” (by the sanctifying and strengthening influence of his Holy Spirit) “*to preserve us, and to keep us from falling;*” and thereby, as well as by his justifying righteousness, “*to present us faultless before the presence of his glory with exceeding joy.*”<sup>3</sup> While then we would, by the grace of God, avoid the failures and defects of eminent men, we would ever revere their virtues and

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<sup>3</sup> Jude, 24.

excellences, by which, though dead, they yet speak to us. We would ever, indeed, conscientiously imitate the piety of the Saints—but we do not *worship* them. And because we do not worship them, nor own the apostolicity of the Pope, we are accused, by our Popish adversaries, of irreligion, irreverence, ignorance, and profaneness. We are vindicated, however, by the example and the precepts of the inspired writers—the *Bible* is our standard and our guide; and it is under the authority of Divine Inspiration that we now notice the fallibility of St. Peter, to whom the Romish Church ascribes the attributes and prerogatives of the Godhead. Against whom, then, ought the accusation of profaneness to be made? But, not to insist at present on this particular, we will advert to the circumstances narrated by the Apostle Paul:—“*When Peter was come to Antioch, I withstood him to the face.*” What! withstood him, opposed him, and that publicly?—opposed the Supreme Apostle?—where was his high authority? But mark the reason of St. Paul’s opposition — “*I withstood him because he was to be blamed.*” What, infallibility to be blamed! the *Supreme, infallible*

LECT.

II.

LECT. Apostle—the *Vicar-general of Christ*—the  
II. *Vicegerent of Heaven*, to be *blamed* or censured, rebuked, and admonished, and this to *his face ! and before a multitude !* And for what was he to be blamed? what was the cause of Paul's opposition and censure? Mark the ground of the accusation. No less than *dissimulation*, tending to compromise the spiritual doctrines, and the glorious privileges of the Gospel, for the "*carnal ordinances*" of the ceremonial law! And if such dissimulation had been suffered to prevail, what might not have been the consequences? particularly as an Apostle was among the dissemblers; for he withdrew and separated himself from the converts of the Gospel, through the fear of man, and thus threw a stumbling-block in the way of others, so that *even Barnabas was carried away with their dissimulation*. And mark also the serious extent of the accusation:—" *They walked not uprightly according to the truth of the Gospel.*" The fact was, Peter had previously associated, in Christian fellowship, with the Gentile converts of the Gospel; but fearing the censures of his Jewish brethren, who subsequently arrived, he relinquished that com-

munion, and professed a regard for the ceremonial observances of *Judaism*. Therefore, he walked not uprightly, not sincerely, not faithfully, not zealously, not steadfastly, as he ought to have done; especially bearing, as he did, the name, and occupying the office of an Apostle of Christ. He walked not according to the truth; the spirituality of the Gospel, as transcending the legal dispensation. Now these particular circumstances are clearly stated, and their probable, nay certain, effects, if not timely opposed, are argued in detail by the Apostle Paul in the very same chapter.

LECT.

II.

Hence, it is obvious, that *St. Péter was not infallible*. Of the two Apostles here named, it would be more consistent to ascribe infallibility to *St. Paul*. Indeed, there are many circumstances which more reasonably and justly give the preference to Paul rather than to Peter. To the transcendent wisdom of the Apostle Paul a most emphatical testimony is given by St. Peter himself.\* Besides, St. Paul had been distinguished by peculiar celestial revelations, having been

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\* 2 Peter, iii. 15, 16.

LECT. " *caught up into the third Heaven, and heard things not lawful for man to utter.*"<sup>5</sup> Nay,

II.

it should seem, that *John*, also, in preference to Peter, might be selected as an infallible Apostle, for he is styled, by way of distinction, "*the beloved disciple,*" who *leaned on his divine Master's bosom*,<sup>6</sup> and who was favoured with most intimate access, and often received from Christ tokens of peculiar regard. But why, then, was Peter addressed personally by our Lord, as in the language of our text? The reasons are obvious. There were many circumstances calculated to produce doubtful apprehensions in the mind of Peter concerning the reality of his profession. He was, therefore, personally addressed on several occasions by his forgiving Master, in order to testify the divine acceptance, and to strengthen his faith. But he is the last, in fact, that the Romanists might, in reason, have been supposed to select as endowed with infallibility, and we cannot but think them really unfortunate in their selection. Imposture, however, is most generally attended by circum-

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<sup>5</sup> 2 Corinthians, xii. 2.

<sup>6</sup> John, xiii. 23.

stances which subject it to detection, and not unfrequently betrays its own cause to the scorn and derision of the world.

LECT.

II.

We proceed, therefore, to notice, relative to the Papistical Assumption of Infallibility, as proposed,—

Thirdly, *The EVIDENCES of its IMPOSTURE.* These are obviously apparent from *Reason,—Scripture,—and Facts.* To these essential and demonstrative criteria we appeal, and the imposture of Popery is manifest.

First, We appeal to *Reason.* Here our opponents may object that Reason is not competent to decide, for the Pontifical attribute of Infallibility is *above* Reason, but is, nevertheless, in reality, an exclusive attribute of the Roman See, demanding the implicit assent and homage of Reason as to one of the *inscrutable mysteries* of the *Holy Catholic Church.* However, that the Pontifical infallibility is above Reason we boldly deny—that it is contrary to it, we readily confess; and in these two points it

LECT. entirely differs from those sublimities of

II.

Christianity, which Human Reason adores as mysteries, emanating from the infallible wisdom of Him in whom *are hid all the treasures of wisdom and knowledge.*<sup>7</sup> The acknowledged mysteries of Christianity are above Human Reason, because they are *divine*: but they are not contrary to it; there is no absurdity in them to shock the reason of mankind; on the contrary, it is their sublimity (a sublimity resplendent in rectitude as well as wisdom and knowledge) which transcends the powers of man, and leads him to adore that which he cannot fully comprehend. But *Pontifical* Infallibility is altogether an absurdity that at once shocks common sense itself, and is so far from being a *mystery* that its counsels and deeds are known to all the world. If, indeed, there is any thing mysterious connected with it, it is this, namely:—that there should ever be found men sufficiently profane and presumptuous, hypocritical and blasphemous, unprincipled and infatuated, to assume the character; and that others

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<sup>7</sup> Colossians, ii. 3.



LECT.

II.  


should be so pitifully credulous, so indolently superstitious, and so degradedly irrational, as to assent, adore, and obey :—prostrating their understanding, their judgment, and their will, at the footstool of Papal Infallibility, and tremblingly subservient to its paltry decrees. But, let Reason exercise its prerogative ; religion is never opposed to our reason. No ; Inspiration itself appeals to the reasoning powers of man. Christianity denies not its exercise ; on the contrary, it calls our reason into exercise, and summons forth all the energies of the soul ; and, as the influence of Christianity is experienced, Reason becomes the more powerful, the essential, and the advantageous auxiliary of knowledge, wisdom, and godliness. To say that Christianity denies the exercise of reason would be to declare that the possessors of Christianity were deprived of those very properties of immortal intellect which, in fact, Christianity itself is designed and imparted to improve. And were such the case, mark the absurd and revolting result : to christianize would be to brutalize ; for where would be the distinguishing character of rational, intellectual, and immor-

LECT. tal life? Such a Christianity (if the name  
 II. it may bear) would be an utter anomaly, a  
 jargon of idiotism, fanaticism, and superstition, holding its votaries in mental imbecility, ignorance, and slavery. Such debasement is, however, foreign to the spirit and genius of the Christian religion. But is it not the characteristic of *Popery*, as commanding its adherents to *abandon their reason in all matters of religion*, and to cringe in *passive submission* to the *Infallible Oracles of Rome*? How different, how essentially different the spirit of true Christianity, as exemplified in the appeal of the inspired Apostle,—“*Judge ye what I say.*”<sup>a</sup> This, my brethren, is an Apostolic appeal to your *Reason*; and with propriety, indeed, may it be urged on the present occasion, “*Judge ye what I say.*” Let *Reason*, influenced by the impartiality of *Truth*, judge the subject in question.

Consider then, the nature of the attribute assumed by the Church of Rome. The attribute is *divine*; it is *infinite*; it is the

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<sup>a</sup> 1 Corinthians, x. 15.

attribute of *infallibility*. Contemplate, too, the *extent of its exercise*. It is no less than the extent of the *universal Church*, the *whole sphere* of Christendom; comprising every subject of *faith and practice*. Now judge ye the imposture. A *finite* being possessing an *infinite attribute*! A *frail and imperfect creature* possessing *omniscient jurisdiction*! These, I need not argue, are both moral and physical impossibilities. Your reason recoils at the monstrous blasphemy. But, granting the expediency of such an infallible creature as the *Pope* is declared to be, yet where is the possibility of his assumed functions? And, in fact, of what avail has he yet been to the cause of Christianity, to the welfare, concord, and peace of the Christian world?

LECT.  
II.

If we yet further judge the question, and apply to *Sacred Scripture*, we have additional evidence of the imposture. I might here revert to the very passages which the Papists adduce in favour of the Assumption of Infallibility; but as we have already noticed them, I will rather specify

LECT. *the Sufficiency, the Design, and the Com-*  
 II. *mands of Scripture.*

*The Sufficiency of Scripture.* Holy Scripture is abundantly sufficient, without the interference of Popish infallibility, to guide man to salvation. All essential points; all things necessary to salvation, as saith the 6th of our excellent Articles, are fully and clearly revealed. “*He that runneth may read; and the wayfaring men, though fools, (how unlettered soever,) need not err therein.*”<sup>9</sup>

*The Design of Scripture*, namely,—*Truth.* Scripture is our guide to truth, and consequently to holiness, to life, to bliss, to salvation. But if an infallible Pope be necessary, then Holy Scripture is insufficient to accomplish its own design. What, then, is the inference?—Heaven itself is chargeable with folly. O! blasphemous assumption of Roman Infallibility. “*O, my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.*”<sup>10</sup>

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<sup>9</sup> Isaiah, xxxv. 8.

<sup>10</sup> Genesis, xlix. 6.

The *Commands of Scripture*. Here I might adduce a multiplicity of quotations immediately to the point in question. Two or three, however, may suffice. “*Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me.*”<sup>1</sup> “*Beloved, try the spirits whether they are of God.*”<sup>2</sup> Now, my brethren, I ask, what do these passages of Sacred Scripture imply? Do they not imply the *sufficiency* of Scripture, and the essential *design* of Scripture?—nay, do they not imply the *use of reason*?—the *right of inquiry*?—the *duty of reflection* and *investigation*? But if there be an infallibility in the *Pope*, why apply to the *law* and to the *testimony*?<sup>3</sup>—why search; I say, why *search* the Scriptures? Those very points which engage your inquiry may be instantly solved on application to the infallibility of the Holy Roman See! But, granting that it is our duty to *try the spirits*, the question recurs, by *what* are we to try them?—by the Scriptures. But, why by the Scriptures, if there be a

LECT.

II.

<sup>1</sup> John, v. 39.<sup>2</sup> 1 John, iv. 1.<sup>3</sup> Isaiah, viii. 20.

LECT. *Pope*, whose *infallibility* is to determine all controversy; and prescribe, by unalterable decision, all matters of faith and practice? Would it not have been more conformable to the wisdom and consistency of Scripture to have pointed out the *seat of infallibility*, and have directed the world to its unerring oracles? Instead of exhorting mankind to search the Scriptures; to try the spirits; to appeal to the word of God; and to ask wisdom of God by humble and importunate prayer, should we not rather have expected the inspired Apostles, nay, Christ himself, to command us to revere the *Pope*; describing him to us as the *Vicegerent of Heaven*; the *Vicar-general of Christ*; *Great Infallible Head of the Church*? Alas! however, for the Church of Rome, no such distinction is even intimated; nor are such commands given. We try the spirits by the Scripture, as the only infallible rule of our faith, doctrine, and worship; and we thus clearly discover the shameless imposture of Popery.

If, indeed, other evidence be necessary,

I would adduce the evidence of *Facts*. LECT. II.  
 These demonstrate that Popes are fallible; that Councils are fallible; that the whole Roman Church is fallible; and that, consequently, there is *no infallibility at all* in the whole body, nor in any part of the Romish Church. *Popes* have erred; *Councils* have erred; *Cardinals* have erred; the *whole Church* has erred, both in faith and in conduct. What can more decidedly prove the imposture of their Assumed Infallibility? They have opposed each other; cursed each other; excommunicated each other; and have committed the most glaring abominations. Where is then their infallibility?

But, my brethren, I should far trespass my limits, were I fully to enlarge:—I will, therefore, conclude the present subject by earnestly exhorting you to *search the Scriptures, for in them, yes, in them have ye eternal life*—as *they testify* infallibly of Christ, and are, therefore, able to make you wise unto salvation. Yes, *they are able*, certainly, *without Popish infallibility, to make you wise*

LECT. *unto salvation.*<sup>4</sup> And, O that we may all be-

II.

come thus spiritually wise—receiving the end of our faith—even the salvation of our souls!<sup>5</sup>

May the preaching of the Gospel be to us the power of God and the wisdom of God,<sup>6</sup> a savour of life unto life!<sup>7</sup> “*If any man lack wisdom, let him ask of God, who giveth unto all men liberally, and upbraideth not.*”<sup>8</sup>

And thus shall ye “*know the truth as it is in Jesus,*”<sup>9</sup> and the *truth shall make you free!*<sup>1</sup>

Ever devoutly venerate the inspired word, especially in these days of infidelity, blasphemy, and vice, as the only infallible guide of your faith, and your profession! And may you feel its pure, precious, and life-giving influence, as applied to your hearts by the power of the Holy Ghost! *Let the word of Christ, therefore, dwell in you richly, in all wisdom and in all knowledge.*<sup>2</sup> And this, I pray, that you may abound yet more and more in knowledge, and in all judgment; that ye may approve things that are excellent; that ye

<sup>4</sup> 1 Tim. iii. 15.

<sup>5</sup> 1 Peter, i. 9.

<sup>6</sup> 1 Cor. i. 24.

<sup>7</sup> 2 Cor. ii. 16.

<sup>8</sup> James, i. 5.

<sup>9</sup> Ephes. iv. 21.

<sup>1</sup> John, viii. 32.

<sup>2</sup> Col. iii. 16.



*may be sincere and without offence, till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God.”*<sup>3</sup> “*holding forth the word of life, that ye may be the sons of God, without rebuke, in the midst of a crooked and perverse generation,*” among whom, “*may ye shine as lights in the world!*”<sup>4</sup> And that these characteristic excellences of the Christian faith, together with their attendant blessings, may thus be individually realized; may we be led by the grace of God to build on that sure foundation which is laid in Zion! While, therefore, we pursue, from time to time, the important disquisitions in which we have embarked for the defence of our holy profession, let us ever, by sacred and personal application, keep in view the spiritual interests of our own souls! As fallen, depraved, and guilty, may we humbly confess our errors, our sin, our demerit; and, conscious of our native danger, apply to him, who alone is able to save. “*All power is given unto me,*” saith the Great Redeemer,

LECT.  
II.<sup>3</sup> Phil. i. 9.<sup>4</sup> Phil. ii. 15.

LECT. " *in heaven and in earth.*"<sup>5</sup> He, therefore, is  
 II. " *head over all things to his Church.*"<sup>6</sup> " *He*  
 openeth, and no man shutteth; he shutteth, and  
 no man openeth."<sup>7</sup> " *Wherefore, he is able to*  
*save them to the uttermost that come unto God*  
*by him, seeing he ever liveth to make interces-*  
*sion for them.*"<sup>8</sup> And, " *He pardoneth and*  
*absolveth all them that truly repent and un-*  
*feignedly believe his holy Gospel.*" For, be-  
 hold, " *He is exalted to be a Prince and a Sa-*  
*viour, to give repentance and remission of*  
*sins.*"<sup>9</sup> Hence, in reference to the preaching  
 of his Gospel—" *the ministration of life,*"—  
 is it expressed in the excellent formulary of  
 our devotions; " *he hath given power and*  
*commandment to his ministers, to declare*  
*and pronounce to his people, being penitent,*  
*the absolution and remission of their sins.*"  
 Yes, to our unspeakable consolation, the  
 Christian ministry proclaims, by divine au-  
 thority, the pardon of sins to all that repent  
 and believe. Be it observed, however, that  
 this blissful duty of the sacred office is es-

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<sup>5</sup> Matthew, xxviii. 18.    <sup>6</sup> Ephes. i. 22.

<sup>7</sup> Rev. iii. 7.

<sup>8</sup> Heb. vii. 25.

<sup>9</sup> Acts, v. 31.

LECT.

II.

essentially different from that prerogative which the Church of Rome arrogates to her community. It is *not* an *absolute authority* to *bind* or *loose* the bonds of guilt on a *personal assumption of infallibility*; nor to impose creeds and observances on the conscience and the conduct of mankind. No; it is directly the reverse. While we believe that the Lord Jesus hath commissioned his ministers to *preach forgiveness of sin* for all that *truly repent*, we maintain that *that* forgiveness itself is not in the power of man but that its prerogative, its exercise, its manifestation to the conscience, exclusively belong to Christ. Hence, it is added—"He," that is the Lord Jesus Christ, "*He* pardoneth and absolveth all them that truly repent." And, my brethren, mark how that eminent apostle himself, to whom the Papists ascribe infallibility; mark, I say, his repentance in the bitterness of his soul. And while that deep humiliation, the effect of conscious guilt, disproves the assumption of Popish infallibility, how suitable an example is exhibited for the awakened sinner, and how abundant the encouragement presented to his hope!

LECT. It is recorded of Peter, that "*he went out*

II.

*and wept bitterly.*"<sup>1</sup> O may we do likewise in tears of the soul! This repentance was sincere; it was painful; it was effectual. Conscious of original and actual sin, may such be our repentance, and may our faith be founded on Christ alone, whose precious blood is the only atonement for our guilt, and whose all-glorious righteousness alone is our justification!

"*Salvation,*" therefore, "*is of the Lord;*"<sup>2</sup> and hence, the true believer devoutly rejoices in the "*rock of ages.*"<sup>3</sup> And contemplating the transcendency of our faith, thus built on the Lord Jesus Christ, above all the proud but delusive assumptions of Antichristian Rome, we gratefully exclaim, in the language of ancient Israel, "*Their rock is not as our rock; even our enemies themselves being judges.*"<sup>4</sup> "*For who is God, save the Lord? And who is a rock, save our God?*"<sup>5</sup> Behold,

<sup>1</sup> Matthew, xxvi. 75.

<sup>2</sup> Jonah, ii. 9.

<sup>3</sup> Isaiah, xxvi. 4.

<sup>4</sup> Deut. xxxii. 38.

<sup>5</sup> 2 Sam. xxii. 32.

“ *God in Christ is our salvation: we will trust, and not be afraid; for the Lord Jehovah is our strength and our song; he also is become our salvation.*”<sup>6</sup> And, “ *Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord.*”<sup>7</sup> Wherefore, “ *The Lord direct your hearts into the love of God,*<sup>8</sup> *through sanctification of the spirit, and belief of the truth, whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. And now our Lord Jesus Christ himself, and God, even our Father who hath loved us, and hath given us everlasting consolation, and good hope through grace, comfort your hearts, and establish you in every good word and work.*<sup>9</sup> *And as many as walk according to this rule, peace be on them and mercy, and upon the Israel of God;*<sup>1</sup> *to whom be glory in the Church by Christ Jesus, throughout all ages, world without end.*”<sup>2</sup> Amen.

LECT.  
II.

<sup>6</sup> Isaiah, xii. 2.

<sup>7</sup> Psalms, cvii. 43.

<sup>8</sup> 2 Thess. iii. 5.

<sup>9</sup> 2 Thess. ii. 13.

<sup>1</sup> Gal. vi. 16

<sup>2</sup> Ephes. iii. 21.

## LECTURE III.

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### THE USURPED SUPREMACY OF THE POPE OF ROME.

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2 THESSALONIANS, II. 4.

*“ Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.”*

LECT. III.  AND can there be a creature, finite and imperfect; frail and dependent, thus presumptuous? Is it possible, that man, the being of yesterday, the subject of infirmity and death, could thus dare Omnipotent Greatness, and arrogate the majesty and glory of sovereign dominion? Behold, the voice of unerring Truth declares the (otherwise incredible) reality. And if we

inquire, Where does it exist? the same voice directs our views to *Papal Rome*. There we recognize, from the plain descriptions given us in inspired Scripture, “*THAT man of sin, the son of perdition; who opposeth and exalteth himself above all that is called God, and that is worshipped: so that he as God, sitteth in the temple of God, shewing himself that he is God.*” Is it yet inquired, Who is that man of sin; that son of perdition? In reply, we appeal, are not the marks of Antichrist evident in him? Behold, “*who is it that opposeth and exalteth himself shewing himself that he is God,*” with regard to titles of Infallibility, Authority, and Dominion? “*Who is it that exalteth himself above all that is called God, or that is worshipped,*” by usurping the prerogatives of Heaven, demanding the faith, the obedience, the homage of the world? Who? —Is it not Papal Antichrist, “*he that sitteth in the temple of God,*” declaring himself the *Great Infallible*, the *Sovereign Monarch* of the Christian world; his will, his power, his dominion, indefinite and supreme? And need it further be asked, Who is this

LECT.

III.



LECT. Papal Antichrist? Then it may be fair, also,

III.

Christian era, appeared any character to which the epithet could be applied, but that of the Roman Pontiff? The exact features of his character are most obviously and precisely depicted in Sacred Scripture, and in vain should all the records of history, whether sacred or profane, be searched for any other individual to whom it could be transferred. The character is most manifestly his own; he has exemplified its distinguishing properties with that undeviating exactness that renders it impossible to mistake the identicalness of the individual. Who, that is the least acquainted with the history of Popery, but must instantly recognize *that Man of Sin, the Son of Perdition?* And, bringing the whole to the test of *Scripture*,—that righteous criterion,—the grand touchstone of verity,—the dread of all Papists,—that terror to all the advocates of Popery,—we are assured, on the most positive evidence,—nay, we have demonstration itself, that in *Popery* is the seat and centre of *Antichrist*, that Arch-representative of



demonomy. Look at the descriptive predictions given by the Lord Jesus Christ and his Apostles, then look at Popery. How particular, and how specific; how minute, and how expressive, are those predictions; and yet, how precisely, how fully, how completely are they accomplished in the reign of Popery. Is there one, even one characteristic mark of Antichrist, *the beast and the false prophet*, described in Scripture that is not manifest in *Papal Rome*? But the prevailing corruptions by which that Church is so awfully distinguished will be noticed more particularly in a subsequent Lecture.

LECT.

III.

It devolves on me, at the present, to discuss the specific subject of my text. And I would here, my brethren, appeal to your understandings, your judgment, your consciences, relative to your real views of that passage of Scripture selected for our text. We do not presume, like the Romanists, to deny you the exercise of reason; nay, rather, we exhort you, in the language of the Apostles,—“*Prove all things; hold fast that which*

LECT. *is good:*"<sup>1</sup> and, "*Beloved, try the spirits whether they be of God; for many false Apostles are in the world.*"<sup>2</sup>

III.

Most candidly, then, would I beseech you to exercise your judgment on the present occasion; and, reflecting seriously on the text, let me ask, Is there any character of which you have ever heard or read, to which the description in our text is appropriate, except the *Pope of Rome*? Does not your understanding, in its views of Scripture prediction, and in its retrospect of Papal usurpations, dictate that in the proudly vaunted infallible chair of the Pontificate is ANTICHRIST? Does not your judgment decide, and do you not in your conscience believe, that if the text has any reference whatever to *despotic authority* and to a *profane usurper in the Christian Church*, it refers most evidently and directly to the *Pope of Rome*? That the text has a reference of this nature, who can dispute? The fact is too clear to admit of the least supposition of the contrary.

The specific subject, then, of our present lecture, as expressed in the language of our

<sup>1</sup> 1 Thess. v. 21.

<sup>2</sup> 1 John, iv. 1.

text, and as you, therefore, naturally anticipated, is, LECT.  
III.



THE USURPED SUPREMACY  
OF THE  
POPE OF ROME.

In opposing this vain boast of illimitable right, this proud characteristic of the Romish Church, (*the mystery of Babylon*<sup>3</sup>), may the grace of HIM, who was “*meek and lowly in heart*,”<sup>4</sup> lead us in the “*meekness of wisdom*,”<sup>5</sup> which is ever united with sound judgment, equity, and truth, to promote the interests of his kingdom, which is not of this world,<sup>6</sup> but which is “*righteousness, and peace, and joy, in the Holy Ghost*.”<sup>7</sup> Thus humbly imploring the aid of that spiritual *wisdom which is from above*, and which is *without partiality and without hypocrisy*,<sup>8</sup> let us proceed with becoming truth and faithfulness,

First, *To represent the SUPREMACY claimed in the PONTIFICAL CHARACTER*: and,

<sup>3</sup> Rev. xvii. 5.

<sup>4</sup> Matthew, xi. 29.

<sup>5</sup> James, iii. 13.

<sup>6</sup> John, xviii. 36.

<sup>7</sup> Rom. xiv. 17.

<sup>8</sup> James, iii. 17.

LECT. Secondly, *To expose its* BLASPHEMOUS  
 III. USURPATION.

*The SUPREMACY claimed in the PONTI-  
 FICAL Office, comprises—*

*Absolute Authority: and  
 Universal Jurisdiction.*

The *authority* is declared to be *absolute* because it is founded, say the Romanists, on *Infallibility*. And, certainly, in this they are consistent with themselves, whatever they may be with regard either to reason or Scripture, to religion or fact. If, indeed, the pontificate were infallible, its authority must confessedly be absolute. However, authority is declared; and that authority absolute;—absolute in all its decisions, decrees, ordinances, and commands; admitting of neither doubt nor investigation, neither query nor appeal.<sup>1</sup> All its edicts are to be regarded as peremptory and final. Their consistency is not to be questioned. It

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<sup>1</sup> Cardinal Bellarmine, the celebrated Romish champion, and his followers have declared it *unlawful* to appeal from the sentence of the Pope to any general council.

*thus* and *thus* the *sovereign lord*—the *Pope*—ordains, and submission must be prompt, implicit, and entire. It is on pain of excommunication from the Church, and at the declared peril of their souls, that the members of the papal communion presume to violate their alleged obligations to the Holy See. And this authority arrogates paramount and universal jurisdiction. The Supremacy of the Pope is not merely the government of the particular community of papists resident at Rome; it is not only the government of that portion of the Church which, strictly speaking, is within the immediate precincts of the Roman See, or that sphere of ecclesiastical superintendence occupied by the Bishops of Rome in the first ages of the Christian era; but it is *all-commanding*: it extends throughout the *whole Roman Catholic communion*, and would fain usurp the government of all Christendom; nay, of the whole world!

LECT.  
III.



Hence we are naturally led to observe,  
 The *Subjects* to which it relates;  
 The *Characters* it aspires to control; and  
 The *Pretexts* urged for its support.

N

LECT. The Papal supremacy relates to *all subjects of faith and practice*; to *all* the interests of mankind, whether *civil or religious*; *social or political, temporal or eternal*. Concerning all these, the authority of the Papal throne is alleged to be absolutely decisive. Men are to believe, and to act on that authority, and on that authority alone. Their own reason, their own understandings, their own consciences, have nothing to do with it. The *Papal Fiat* is given: faith and obedience must follow. In the Lateran Council it was decreed, "That the *Roman High-Priest holds a primacy over the universal church*, as successor of St. Peter, Prince of the Apostles; that he is the *true lieutenant of Christ and head of the Church*; the *father and doctor of all Christians*, to whom *all power* is committed to feed, direct, and govern the Catholic Church." Is the mandate, however, obviously opposed to moral duty? Is it hostile to the obligations of society, morally or politically considered? Nay, is it manifestly against the conscience of man, repugnant to the revealed will of Heaven? Yet as given by the holy, infallible, and *sovereign Pontiff*,

it must be peremptorily obeyed. But, we will not confine ourselves to mere assertion. Cardinal *Bellarmino*, the favourite advocate and boisterous champion of Popery, declares that *Papal supremacy* is a *fundamental article* of the Church of Rome; and such is the *authority* of the *Pope*, blended with his infallibility, that, at his mandate, virtue may be transformed into vice, and vice into virtue. And if evidence from a yet higher source is required, Pope *Boniface VIII.* declared, that faith in the *supremacy*, and obedience to its will, *are necessary to salvation!*

LECT.

III.

This accounts for the extravagant absurdities, the flagitious errors, the horrible enormities, the direful blasphemies, and the fatal corruptions of the Papistical Church. What else is the actual tendency, nay the very result of their auricular confessions, their priestly absolutions, their monastic seclusions, their Papal indulgences? What, but the auxiliaries of vice and blasphemy! A religion just suited to an unholy character. Under this monstrous supremacy, the most

LECT. sacred obligations of society have been violated, and the most flagrant wickedness, in all its infernal forms, has been committed. The Holy See is alleged to have *power to dissolve* the most solemn ties of *duty*, and even every kind of *allegiance to the regal powers*. Under this pretence, in order to aggrandize the Pontificate, and to accomplish the purposes of avarice, ambition, and rapine, subjects have been absolved from their allegiance to their rightful sovereign, and have pursued the work of blood-thirsty persecution, even to the desolation of millions after millions, whose only crime (indeed improperly so called, except in the view of *Papists*) was a conscientious profession of the Christian religion.

III.

Hence we are reminded of the *characters* which the Pontifical supremacy aspires to control. These are of all descriptions, all ranks, all stations ; and this supremacy, not merely spiritual and ecclesiastical, but temporal and political. The Pope is declared to be a *temporal sovereign* as well as a *spiritual*



*governor.* Not content, therefore, with that spiritual jurisdiction or superintendence over the affairs of the Church, which is comprised in the sacred functions of every apostolic bishop of Christ, as an “overseer” of the spiritual flock, he claims *an authority over all the civil and political interests of all conditions of men.* And as, in his ecclesiastical jurisdiction, he claims an authority over all ranks in the Church ; so, in his temporal sovereignty, he avows a *supremacy over all princes, kings, and emperors.* Thus, in the view of the *Romish Church*, they are all, in point of obligation, the *subjects and dependents of his Holiness the Pope.*<sup>2</sup>

LECT.  
III.

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<sup>2</sup> 'Tis a vast and boundless empire of superstition and slavery that is formed upon this usurpation : *persons of all ranks* are bound to believe whatever the *Pope* decrees, and to *obey all his bulls* on pain of damnation. If sovereign princes dare resist him, or refuse obedience to his arbitrary and imperious dictates, the trumpet is sounded to sedition, **SUBJECTS ARE ABSOLVED FROM THEIR ALLEGIANCE**, and commanded to bind their kings in chains, and their nobles in fetters of iron. If *his Holiness* is pleased to interdict *whole kingdoms*, the public worship of God must cease, and their temples be shut up till they return to their

LECT.

III.

“Kings and emperors,” observes a judicious divine, “are called *gods* (in the Scripture), on account of their sovereign authority and power.” Thus the Psalmist: “*I have*

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duty. Vast contributions have been raised, and immense sums paid annually into the Pope’s coffers, by *Peter’s pence*, the *first fruits and tenths of the clergy*, the sale of *indulgences*, *Agnus Dei’s*, and other holy wares of the like kind, for the support of his unrighteous dominion. It was usual in *England*, before the Reformation, to levy a *tenth*, and sometimes a *fifth*, of all ecclesiastical livings, for the service of the Church, or some expedition into the Holy Land, which, considering the vast number of religious houses in those times, produced an incredible revenue. Upon a computation, made by order of King *Henry III.* in the year 1245, it appeared that more money was carried out of *England* annually, by the *Pope’s authority*, than all the revenues of the Crown put together. (Fox’s Acts and Mon. p. 325, 326.) Fierce and bloody wars have been kindled in the Christian world by his direction, not to mention the more compendious way of despatching *heretics*, by *poisoning* or *murdering* now and then a *hundred thousand in cold blood*, as in the massacres of *Ireland*, *Paris*, and the valleys of *Piedmont*. OUR nation has been a remarkable example of *all these* in their turns. Never did Popery triumph with less control in all its false and bloody colours, than in *this island*, for several hundred years. And when the all-wise Providence of God raised up those glorious instruments of the Reformation, who delivered us from such barefaced usurpation, our *holy mo-*

said ye are gods.”<sup>3</sup> But the Church of Rome ascribes to the *holy see* an authority above all other authorities in the *whole world*. The Pope has shown *that he is God*, (as predicted in the Scriptures,) not only by assuming the titles of Deity, as *Most Holy Father, Lord God*, and others implying supreme transcendency, as *Priest of the World, Vicar-General of Christ upon Earth*; but by treading on the necks of Emperors, by kicking off their crowns, and compelling them to the most abject humiliations. If we take a view of his Holiness in his pontifical grandeur, we may see him sitting in the temple of God, upon a throne high and lifted up, with a triple crown on his head, a triple cross in one hand, and a naked sword in the other, with the keys of the kingdom of Heaven at his girdle, and a seven-fold seal, in token of the seven-fold gifts of the Holy Ghost; sur-

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*ther*, the Church, became as merciless as she had been tyrannical and insatiable; and, in the greatness of her charity, excommunicated our rulers, dissolved the government, and doomed our forefathers, with all their posterity, to temporal misery and eternal perdition.”—*Neal*.

<sup>3</sup> Psalm, lxxxii. 6.

LECT. rounded by Cardinals, arrayed in purple, attended with ambassadors; and when he appears in public, multitudes lie prostrate, and pay him the most sacred and divine worship."

III.

The *pretexts* alleged in defence of this supremacy are--the Authority and Infallibility of the Apostolical commission. The Pope, as the successor of St. Peter, (say the Papists,) has received, in divine commission, an absolute authority of jurisdiction, as well as an infallibility of guidance for the safety and tranquillity of the Christian Church. This proposition, however, they utterly fail to prove. In the first instance, they cannot prove that St. Peter ever received a commission of such supremacy; and, in the next place, there was no such supremacy established in the primitive churches. It has, indeed, never yet been proved that St. Peter ever was at Rome, much less that he was Bishop of that city. There is, however, all possible evidence against it. If St. Peter were at Rome, and were Bishop of Rome, how is it that he was never so recognized nor mentioned by the Apostle Paul, who him-

self not only visited the imperial city, but actually ministered there, and, likewise, addressed to the Church there established, his Apostolical epistle. If St. Peter were Bishop of Rome, or Pope, how is it that he was never mentioned in the Scriptures? The orders of the Christian Church are specified by the Apostle. Thus it is declared, Our Lord gave some *Apostles*, some *Prophets*, some *Evangelists*, some *Pastors* and *Teachers*.<sup>4</sup> And “*God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers.*”<sup>5</sup> Again, we read of *Bishops*, *Deacons*, *Elders*. But where was there a *Pope*? and *Pope* of *Rome* too? Surely, if such a being had been appointed by the Lord Jesus Christ, the sacred writer would have enumerated, *first a Pope*, *secondarily Apostles*, *thirdly Teachers*, and so on. But, further, if there were a *Pope* in the primitive ages, how was it that he was never known nor heard of by any church under heaven, except, indeed, by way of inspired prediction, as *Antichrist*, an usurper then to come?

LECT.  
III.<sup>4</sup> Ephes. iv. 11.<sup>5</sup> 1 Cor. xii. 28.

LECT.

III.

They attempt, indeed, to build their pre-  
tence on the same passages of Scripture<sup>6</sup> as

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“ *Thou art Peter, and upon this rock I will build my Church,*” &c.

“ But if by the rock we are to understand the foundation on which the Church’s faith is built, it can have no reference to St. Peter, because the Scripture represents our Lord himself as the foundation and corner-stone of his church. ‘ *The stone which the builders refused,*’ says the Psalmist, ‘ *the same is become the head of the corner.*’ (Psalms, cxviii. 20.) This passage our Saviour applies to himself, (Matthew, xxi. 42.) And it is an honour in which he will not be rivalled; *for other foundation can no man lay than that is laid, even Jesus Christ,* (1 Cor. iii. 11.) But next, the twelve Apostles are foundations and pillars of the Church, who were equally commissioned to preach the Gospel to all nations, and furnished with extraordinary abilities and powers for that purpose; ‘ *Ye are built,*’ (says Paul to the Ephesians,) ‘ *upon the foundation of the Apostles and Prophets,* (i.e. their doctrine,) *Jesus Christ himself being the chief corner-stone,* (Ephes. ix. 30.) Here is no particular mention of St. Peter, which one might reasonably have expected had he been Prince of the Apostles. ‘ *You say the Church is founded on Peter,* (says Hierom,) but the same is built upon all the Apostles. The twelve Apostles were the immutable pillars of orthodoxy, the rock of the Church.’ And St. Basil adds, that ‘ *Peter was but one of the mountains upon which the Lord did promise to build his Church,*’ (vide Barrow, p. 58.)

“ This is the language of all antiquity, and whatever rank Peter might hold among the Apostles, or what pecu-

they cite in favour of their Apostolicity and Infallibility, but with the like ill success; tending only to expose their own impiety,

LECT.

III.

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liar regards he might claim from his countrymen, the Jews, as the Apostle of the circumcision, it is certain he did not equal the Apostle Paul among the Gentiles: St. Paul was properly their Apostle, and he glories in it,—‘*I am the Apostle of the Gentiles,*’ says he; ‘*and grace was given me of God that I should be the minister of the Gentiles.*’ (Rom. xi. 13.) In this province he laboured more abundantly than the rest, (Rom. xv. 20,) and with greater success, striving to preach the Gospel where Christ had not been named, lest he should build upon another’s foundation, on which account he certainly deserves the highest honours.

“ The second passage to support the supremacy of St. Peter is this, ‘*I will give unto thee the keys of the kingdom of Heaven, and whatsoever thou shalt bind on earth shall be bound in Heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*’ ‘Where,’ says the Popish Catechism, ‘under the figure of the keys of the Kingdom of Heaven, our Lord ensured to Peter the chief authority in his church, as when a king gives to one of his officers the keys of a city, he thereby declares that he makes him governor of that city.’ Are the keys, then, the ensigns of supreme authority? The scribes and pharisees had them in our Saviour’s time, and yet were subject to the high priest. The plain meaning of the passage is this—the Kingdom of Heaven is the Kingdom of the Messiah, and the keys are St. Peter’s commission to open the gates of it to the Gentiles. It follows, whatsoever ye shall bind on earth shall

LECT. bigotry, imposition, and folly. As we observed on a former occasion, it is evident

III.

be bound in heaven; that is, whatsoever ye shall declare to be forbidden, under pain of my displeasure, shall render the transgressor obnoxious to my wrath; and whatsoever things ye shall loose on earth, though once required by the law of Moses, men shall be allowed to do them without incurring my displeasure. But nothing was peculiarly promised to St. Peter, because in other places it is given in common to all the Apostles, (Matthew, xviii. 18.) ‘*Whatsoever YE shall bind on earth shall be bound in Heaven, and whatsoever YE shall loose on earth shall be loosed in Heaven.*’ Again, when our Lord appeared to his Apostles after his resurrection, ‘*he breathed upon them, and said, receive YE the Holy Ghost; as the Father hath sent me, even so send I you; whose soever sins YE remit, they are remitted unto them, and whose soever sins YE retain, they are retained.*’ (John, xx. 23.) The Apostles had the discerning of spirits, and the extraordinary gifts of the Holy Ghost to direct their judgments in the exercise of their extraordinary powers; and if his *Holiness of Rome* can convince the world he is possessed of the same infallible spirit, I think all men should kiss the Pope’s slipper, and apply to him in the most humble manner for admission into the Kingdom of Heaven.

“ A third passage insisted on by the advocates of St. Peter’s supremacy is Luke, xxii. 31, 32. ‘*The Lord said, Simon, Simon, behold Satan hath desired to have thee, that he might winnow thee as wheat, but I have prayed for thee that thy faith fail not, and when thou art converted strengthen thy brethren.*’ ‘In this text,’ say the Romanists, ‘our



from Scripture that the Apostolical commission was the same in its authority and en- LECT.  
III.

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Lord not only declared his particular concern for Peter, in praying that his faith might not fail, but also committed to him the care of his brethren, the other Apostles, in charging him to confirm and strengthen them.'

" These words have a manifest reference to St. Peter's denial of his divine master, when his faith was in such danger of failing, that if our Lord had not looked upon him, it might never have recovered; but when he should be restored, the Saviour exhorts him to confirm and strengthen his brethren, who not being able to abide the like trials forsook their master and fled, when he was apprehended in the garden. What relation this can have to Peter's supremacy over the rest of the Apostles, or to the pretended jurisdiction of his successors over the whole Christian world is hard to discover. The primitive Christians encouraged each other to suffer martyrdom; and the confessors and martyrs in Queen Mary's days strengthened and confirmed their brethren in prison, by conference, by exhortations, and prayers, without claiming an authority over their faith. Men must be reduced to very great extremities when they build so weighty a fabric upon so slender a foundation.

" The last passage of Scripture insisted on is John, xxi. 15, 16, 17, where our Lord, in allusion to Peter's having denied him thrice, commands him three times *to feed his lambs and his sheep*. ' In this text,' says the Popish Catechism, ' our Lord, in a most solemn manner, thrice committed to St. Peter the care of his whole flock, of all his sheep without exception, that is, of the whole church.' Who could imagine unlimited sovereignty to be contained

LECT. dowments to all the Apostles. They were  
 III. all fellow disciples and brethren, possessing

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in this precept? And what is there in it peculiar to St. Peter? Was not the same commission given to all the Apostles, when they were commanded to teach all nations? And is not the like charge given to every bishop or pastor of the Church? When the Apostle took leave of the elders of Ephesus, he commanded them to take heed of the flock over which the Holy Ghost had made them overseers, to feed the Church of God, which he had purchased with his blood. (Acts, xx. 28.) And St. Peter, in one of his general epistles to the strangers that were scattered abroad through Pontus, Galatia, and Cappadocia, exhorts the elders among them to feed their several flocks, taking the oversight of them, not by constraint, but willingly; not for filthy lucre, but of a ready mind.

“ This is the whole of the evidence by which this important doctrine is supported. If, then, it should be admitted, St. Peter was one of the chief of the Apostles, as being the eldest, and first in order, and that he stood high in the esteem of our Lord on account of his courage and boldness in his cause, yet it does not appear from the texts above mentioned, or any other, that an authority was given him over the rest of the Apostles, much less that he was constituted head of the universal church, and vicar-general of Christ upon earth.

“ But if, after all, the Papists will build their Church upon the supremacy of St. Peter, let them remember that upon this very rock it has once split; the supremacy being the first point of controversy that made way for the reformation. This cut off the British Islands from that idolatrous communion, and seems to make a reconciliation impracticable.”—*Neal*.

the same special inspiration, the same miraculous gifts, and equal jurisdiction. And, where is the least evidence of *Pontifical Supremacy*? Therefore, I proceed,

LECT.

III.

Secondly, *To expose its* BLASPHEMOUS USURPATION. By the phraseology of this head, it may be inferred, that the Supremacy of the Roman Pontiff is a Usurpation; and not only a usurpation, but blasphemy. And these, indeed, are the points on which I mean to insist; and if they are scripturally and consistently proved, then the corruption of the Romish Church must be acknowledged.

*Pontifical Supremacy*, then, is unparalleled *Usurpation*. It is a usurpation of Divine authority and government. Universal dominion, spiritual and temporal, is the prerogative exclusively of the King of kings and Lord of lords; of him “*whose throne is in the heavens, and whose kingdom ruleth over all;*”<sup>7</sup> “*who is a jealous God;*”<sup>8</sup> and who

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<sup>7</sup> Psalm, ciii. 19.

<sup>8</sup> Exodus, xx. 5.

LECT. has declared it is his absolute prerogative,  
III. saying, "*My glory will I not give to another.*"

This Supremacy is no where delegated to a creature; it is, indeed, impossible. It could not be fully exercised, according to the requisitions of sovereign rectitude, by a finite being. Supreme dominion, temporal and spiritual, a dominion absolute in authority, and infallible in wisdom, necessarily implies Infinity. And nothing less than infinity could fulfil the prerogative, and sustain the character. Does a creature, then, finite and fallible, attempt thus to govern? How manifest is the usurpation! But that creature declares himself the successor of an inspired Apostle, who, it is pretended, received such supremacy from the Lord Jesus Christ himself. But what evidence is there of such a delegation? and, supposing the thing, what adequate provision for the fulfilment of its duties? St. Peter, they say, was Primate, (but they cannot bring a single instance to prove it,) as su-

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<sup>9</sup> Isaiah, xlii. 8.

perior to all the rest of the Apostles, and possessed a jurisdiction over all the churches in the Christian world. But where, I ask, is the evidence of this supreme investiture? There is, indeed, abundant evidence of the contrary. For instance, as we observed in a former Lecture, and as appropriately here also, St. Peter was rebuked by St. Paul, and that publicly, for his fallible conduct, or rather absolutely erroneous conduct towards the Galatic Churches, in temporizing with a faction of the Jews. “*When Peter was come to Antioch,*” says St. Paul, “*I withstood him to the face, because he was to be blamed.*”<sup>9</sup> What! withstood the Sovereign Pontiff? (as the Romanists please to style him). Where, then, is his supreme authority? What, is the Sovereign Pontiff blamed also, and that by an inspired Apostle; by one who was not a whit behind the chiefest (or the oldest, most learned, and experienced) of the Apostles? Where was, then, his infallibility? But, in another instance, the Sacred Historian informs us, that

LECT.

III.




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<sup>9</sup> Galatians, ii. 11.

LECT. "When the Apostles who were at Jerusalem  
 III. heard that Samaria had received the word  
 of God, THEY SENT unto them PETER and  
 John, who, when they were come down,  
 prayed for them, that they might receive  
 the Holy Ghost."¹ Here is an evident  
 instance of delegation; a delegation, too,  
 from the other Apostles. What! a Pontiff  
 sent on a mission by his inferiors? Where  
 is his supremacy? But the truth is, St.  
 Peter neither possessed nor claimed any  
 supremacy. He was not distinguished either  
 by his authority or his infallibility above  
 the rest of the Apostles. They were, in  
 fact, all of them, as inspired by the Holy  
 Ghost, infallible in the great and glorious  
 doctrines of the Gospel, which they were  
 commissioned to teach all nations; and, as  
 receiving that commission from the Lord  
 Jesus Christ, they certainly were entrusted  
 with authority to superintend the Christian  
 Church; both with regard to doctrine and  
 discipline. But they never exercised an  
 absolute supremacy. "*Not as lords over*

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¹ Acts, viii. 14.

*God's heritage,"* says the Apostle; "*not as lords over God's heritage, but as examples to the flock.*"<sup>2</sup> "*Not that we have dominion over your faith; but are helpers of your joy.*"<sup>3</sup> Such is the language of the Apostles, and can any thing be more opposite to the idea of supremacy?

LECT.  
III.

The Apostles superintended the various churches, agreeably to their high commission, whereby they were invested with equal authority; and they were succeeded in their respective spheres by bishops (not, indeed, miraculously endowed, for that was no longer necessary) but holy, faithful, and devoted men, deriving their sacred investiture immediately from the Apostles. And thus was the Christian Church governed in the primitive ages according to the Apostolical Institute. After the Roman empire had become Christian, the Emperors exercised supremacy over the Church. Hence the epithets applied by Eusebius to Constantine, namely, *Κοινός Ἐπισκοπος*; the General

<sup>2</sup> 1 Peter, v. 3.

<sup>3</sup> 2 Corinthians, i. 24.

LECT. Bishop, or Director of the external polity  
III. of the Church. This twofold supremacy,  
the ecclesiastical blended with regal, continued for several centuries. Afterwards, however, the Bishop of Rome urged his claim to supremacy. The subsequent distractions of the Roman Empire, and the divisions which ensued, materially facilitated his usurpation; not only over the whole body of the Clergy, but over all Kings and Emperors.

But it is worthy of particular remark, and therefore I repeat it, that no such character as that of a Pontiff is mentioned in the sacred Scriptures; nor was, indeed, ever heard of till seven hundred years after the Apostolic age; and, as we observed on a previous occasion, the Bishop of Rome no sooner betrayed his ambitious disposition to arrogate the title of Universal Bishop than he was regarded throughout all Christendom with suspicion and censure. Aided, however, by secular interests and power, and especially by the sanction and interference of a weak, superstitious, and subservient,



Prince, (Pepin, King of France,) the Bishopric of Rome subsequently became not only the seat of assumed infallibility, but of usurped supreme authority and jurisdiction.

LECT.  
III.

Hence the solemn oaths required of the Popish clergy, and especially the Bishops: they swear “To be *faithful and obedient to St. Peter*, and to the Holy Roman Church, and *our Lord the Pope*, his successor, to receive and execute all his commands, to discover all plots and conspiracies against him, to preserve and defend the *royalties* (the ROYALTIES) of St. Peter to the utmost of their power:—and to persecute and oppose—to PERSECUTE and OPPOSE all *heretics*, and *schismatics*, and *rebels*, to our said Sovereign Lord the Pope, or his successors.” SUCH is the oath of the Popish clergy; they hold an allegiance, therefore, under the most solemn oath to a foreign power, and are bound to exert themselves to the utmost to extirpate all who differ from their communion. And all lay converts are required to swear: “I acknowledge the Holy Catholic Apostolic

LECT. *Roman Church* to be the *Mother and Mistress of all Churches*, and I *promise and swear true obedience* to the *Bishop of Rome*, successor to *St. Peter*, Prince of the Apostles, and Vicar of Jesus Christ; and I do *undoubtedly receive* and profess *all other things* defined and declared by the Sacred Canons, General Councils, and particularly the Council of *Trent*; and I DO ANATHEMATIZE all things contrary thereto, and all heresies which the Church has condemned, rejected, and anathematized."

The Roman supremacy is then of a secular and political nature, and is utterly opposed to the spiritual constitution of the Church of Christ. It has, however, invaded that constitution, and it has claimed authority of boundless control, spiritual as well as temporal.\*

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\* "Not content with abusing our consciences, Popery would deprive us of our estates and liberties. Popery and slavery are inseparable, and an inquisition in the Church is a sure mark of slavery in the state. The liberties of England grew up with the Reformation, and will certainly die with it. When Popery got possession of the British

That supremacy, therefore, is not only **LECT.**  
a usurpation, but it is **BLASPHEMY.** **III.**

It is a usurpation of the rightful prerogative of the Lord Jesus Christ, and derogatory of his glory. He is the head over all things to his Church ; and in all things is he to have the pre-eminence, "*that all men should honour the Son even as they honour the Father.*"<sup>5</sup> And "*HE is the head of all principality and power ; the fulness of him that filleth all in all.*"<sup>6</sup> *For in him dwelleth all the fulness of the Godhead bodily.*"<sup>7</sup> What is then the spirit, and what the conduct of a fallible, a finite, a perishing mortal, who, assuming the prerogative of the

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throne in the person of James II. our laws were presently suspended, our charters taken from us, and our whole constitution subverted ; the knife was then at our throats, and the only choice that seemed left was to turn or burn. The populace were alarmed, and Protestants shook their chains and groaned for a deliverer, which God of his infinite mercy sent in the person of the Great King William III. who, without violence or blood, delivered this nation from Popery, and all Europe from the chains and fetters that a great and successful tyrant had prepared for them."—*Neal*.

<sup>5</sup> John, v. 23. <sup>6</sup> Ephesians, i. 23. <sup>7</sup> Col. ii. 9.

LECT. King of kings, “ *opposeth and exalteth himself above all that is called God, or that is worshipped ; so that he, as God, sitteth in the temple of God, showing himself that he is God.*” Is it not the spirit, is it not the conduct, of most daring and flagitious usurpation ? Is it not the spirit, is it not the conduct, of most desperate and fearful blasphemy ? Mark the titles and the attributes assumed. What is their import affixed to the title *Vicegerent of Heaven*, but an investiture of divine qualities, prerogative, and power ? What by the title of *Vicar-general of Christ*, but a universal superintendence and control ? And what is implied in all this, but the possession and exercise of attributes equal to the office and the character sustained ? Nay, these are actually ascribed to the usurper. And what is the result ? “ *He sitteth as God in the temple of God, showing himself that he is God ;*” that is, God in regard to prerogative and government, and, therefore, possessing claims on the implicit obedience and homage of mankind ; so that he is worshipped, or revered, obeyed, and served, as God.

Associating, then, in our views of the holy, infallible, supreme Pontiff, the titles, attributes, prerogatives ascribed to him, what does he appear to be, and, indeed, what in the estimation of all true Roman Catholics is he, but an incarnate God? And if they confess he is not an incarnate God, then how can those distinctions, with any colour of propriety, be ascribed to his Holiness? They are expressive of supreme divinity of being, and of character, and of glory. And they actually are ascribed to the Roman Pontiff. If, therefore, they admit, that he is only a creature, they confess the effrontery, the usurpation, and the blasphemy. And, who, my brethren, with the Holy Scriptures before him, can impartially reflect on the supremacy of the Roman See, and not, in his conscience, believe the apostolic prediction to be really accomplished, under the character of the Roman Pope, as “*That Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he, as God, sitteth in the Temple of God, showing himself that he is God. Even him whose coming is*”

LECT.

III.

LECT. *after the working of Satan, with power, and*

III. *signs, and lying wonders, and with all decei-*

*vableness of unrighteousness in them that perish. But, my brethren, let no man deceive you through philosophy and vain conceit, after the traditions of the world, and not after Christ.<sup>8</sup> And may ye receive, not the spirit of the world, but the spirit which is of God, that ye may know the things that are freely given you of God.”<sup>9</sup>*

Thus influenced, may you ever be enabled to detect, to avoid, and to oppose, error and wickedness wherever they appear. And now, my brethren, let me remind you most solemnly of the supreme claims of him who is, in deed and in truth, head over all things to his Church. While we are instructed in the Gospel to resist the blasphemous usurpation of the *Man of Sin*, who opposeth himself against the authority of the Lord Jesus, and exalteth himself above all,—we are commanded to serve and adore the *Lord of Life and Glory*,<sup>1</sup> *who is over all, GOD*,

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<sup>8</sup> Col. ii. 8.

<sup>9</sup> 1 Cor. ii. 12.

<sup>1</sup> 1 Cor. ii. 8.

*blessed for ever.<sup>2</sup> This is the TRUE GOD and eternal life.<sup>3</sup> HE is before all things, and by him all things consist. And he is the head of the body, the Church, who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence.<sup>4</sup> And in HIM we have redemption through his blood, even the forgiveness of sins. Who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones or dominions, principalities or powers; all things were created by Him and for Him.<sup>5</sup> And being in the form of God, he thought it not robbery to be equal with God; yet made himself of no reputation, and took on him the form of a servant; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted him, and given a name which is above every name, that at the name of Jesus every*

LECT.

III.

<sup>2</sup> 2 Rom. ix. 5.<sup>3</sup> 1 John, v. 20.<sup>4</sup> Col. i. 18.<sup>5</sup> Col. i. 14.

LECT. *knee should bow, and every tongue confess*  
 III. *that Jesus Christ is Lord, to the glory of God*  
 the Father.”<sup>6</sup>

Hence, my brethren, we are reminded of *the eternal source of our salvation, and the supreme object of our worship and praise.* CHRIST is the Saviour of his people, and is worshipped as their King. We are, therefore, further reminded of the *necessity of faith* in Jesus, and of the *importance of devotedness* to his praise. And hence the principles, the spirit, and the conduct of the true Church of Christ, in contradistinction to that antichristian hierarchy, which *worships the beast and his image.*<sup>7</sup> While, then, we justly refuse to swear allegiance to the blasphemous usurper, may we cordially and steadfastly consecrate ourselves unto, and ever be found the willing subjects of the King of kings and Lord of lords! And that this may be our felicity, as devoted to the service of Christ, in faith and in purity, in love and in zeal, may God the Holy Ghost vouchsafe

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<sup>6</sup> Phil. ii. 6.

<sup>7</sup> Rev. xiv. 9.



to apply to our hearts the glorious truths of the everlasting Gospel; and lead us, by his enlightening, regenerating, and life-giving influences, to Christ, as the only foundation of our hope,—the only meritorious cause of our acceptance with God, the only source of our salvation! *For there is no other name under heaven given among men whereby we must be saved, than that is given, which is Jesus Christ. Neither is there salvation in any other.*<sup>9</sup> Vain, therefore, are all pretensions to human merit. Vain and blasphemous are all the indulgences of the Romish Church,—they are fatal delusions:—vain are the boasts of supererogation:—vain are the claims of Pontifical supremacy to command the gates of heaven. Alas! they are the impostures of Antichrist.

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To conclude.—We observe, from the whole, that the Lord Jesus Christ alone is the supreme head of the Church, that is, the universal, or holy Catholic Church, properly so called, as consisting of all true believers in

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<sup>9</sup> Acts, iv. 12.

LECT. Christ, of whatever denomination or of whatever country in the whole world. Such is our belief as Christians, and as members of the Apostolical and truly Catholic reformed Church of England. But, replies the Popish objector, is not your king the supreme head of your Church? We reply, that the constitution (the glorious, the sacred, the felicitous constitution) of Great Britain recognizes in its King the same hallowed prerogatives which have been conferred by heaven itself, as recorded in the Holy Scriptures. We acknowledge the supremacy of our Kings, not as oecumenical, extending to all churches throughout Christendom;—nor as a right of sacerdotal ministration, but in contradistinction from the jurisdiction of a foreign usurper. Hence it is declared in the Thirty-seventh Article of our holy religion: —“The King’s Majesty hath the *chief power in this realm of England*, and other of his *diminions*, unto whom the chief government of *all estates* of this realm, whether they be ecclesiastical or civil, in all causes, doth appertain, and is *not* nor *ought* to be subject to any *foreign* jurisdiction. The *Bishop* of

*Rome hath no jurisdiction in this realm of England.*" Such is the prerogative attributed in the Articles of our Church. Lest, however, it should be perverted by sophistry, it is further declared, that "Where we attribute to the King's Majesty the chief government, by which titles we understand the minds of some slanderous folks to be offended, we give *not* to our Princes the *ministering of God's word*, or of the *Sacraments*, but that only prerogative which we see to have been given always to all godly Princes, in *Holy Scriptures*, by *God himself*; that is, that they should rule *all estates and degrees* committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers."

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In accordance with this sacred prerogative, the *British Monarch is the SWORN DEFENDER of the PROTESTANT CHRISTIAN FAITH*. And how nobly was it declared by a late truly pious and royal champion of that faith, (a personage craving his signature to the

LECT. Catholic Bill) :—" I have *resolution* to descend from my *throne* to a *cottage* ; and I have *resolution* to lay my *head on the block*— but I have NOT resolution to *deny my Coronation Oath, before my God !*"<sup>1</sup>

Further, I observe, this subject affords lessons of devout gratitude for the dear-bought glorious privileges of the Protestant Christian Church. We rejoice in our sacred liberty ; *to God be all the Glory*. We pity exceedingly the enslaved vassals of Popish usurpation : and may we ever devoutly pray for their *emancipation !* Yes, my brethren, their emancipation from the impostures, delusions, the thralldom, and despotism of Antichrist, holding in bondage the bodies and the very souls of men. But, in reference to their emancipation (falsely so called), in *other respects*, let the past be a beacon to warn ; and let it not be forgotten, by even the most incredulous and lukewarm among us, that Popery is still the same ; yea, far more

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<sup>1</sup> King George III.

infuriate than Protestants in general seem to be aware.<sup>2</sup> Witness the writings of its advo-  
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<sup>2</sup> “ It is urged, that although, in spiritual matters, the Roman Catholics are bound to a foreign superior, they are still willing to give every pledge of civil allegiance, and appeal is made to their peaceable demeanour as subjects. But can we take their pledge, and not bear in mind *by whom their oaths are to be explained, and how they have been interpreted?* Can we shut our eyes against the notorious fact, that the Sovereign Pontiff, not in ancient times, but so lately as the year 1809, by a solemn instruction to the Prelates\* of his Church, has commanded them to distinguish between the passive which may be taken, and the active oaths which may not be taken by the Roman Catholics of any heretical state; and has declared that *all oaths taken to the prejudice of the Church are null and void?* Or who shall distinguish between the acts of civil and religious obedience? Who shall precisely draw the line between things spiritual and things temporal? Will the Maynooth Professor here assist us as to the civil obedience of his brethren? For he argues at some length on the clause of the Irish Act of the 33d of the King, which prescribes that Roman Catholics shall “ declare that it is not an article of their faith, neither are they thereby required to believe or profess that the Pope is infallible.” As an official duty he would satisfy his pupils, that† without any imputation of error in faith or of schism, they *are able to deny* the infallibility of the Pope; and, with the question, he artfully entangles a denial of the superiority

\* See Lord Colchester's Speech reported in Blair's Letters, p. 63, and also Letter xii.

† Tr. de Ecclesia, p. 385.

LECT. cates, even in the present day ; witness their  
 III. favourite Rhemish Testament, republished

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of the Pope to the general councils, not at all contained in the words of the declaration, where surely a renunciation is intended of all infallibility in the Roman Church, whether in the Pope or the Council. He undertakes to prove only, that the Pope's infallibility is not emphatically, *de fide, matter of faith*: he no where says whether it be, *de veritate, true or false*.—And what are his arguments? That the *silence*\* alone of one of their synods, on this difficulty, *seems a positive testimony of the probability* of the opinion, that the Pope is not superior to the Council: then he gravely denies a metaphor taken from the animal body to be conclusive, that the want of infallibility, if admitted, in the Pope, as the head, should prove the same want in the body, the Church: after that, he gives full weight to a metaphorical illustration of Bossuet, and infers that the power of the Pope *is* superior to every other, except that of the Church collectively. He quotes, moreover, the solemn professions of faith, drawn up after the Council of Trent, “acknowledging the Roman Church for the mother and mistress of all other Churches, and promising and swearing true obedience to the Bishop of Rome, as successor to the Prince of the Apostles, St. Peter, and as Vicar of Jesus Christ;” and there, he says, is not a word of infallibility:† and, in the end, he concludes, that “*it is free to the Papist to follow either opinion, as he pleases,*

\* Tr. de Ecclesia, p. 387. Solum Synodi silentium super has difficultates, testimonium videri positivum probabilitatis retinendæ pro sententia (Papam non esse supra Concilium.)

† Tr. de Eccles. p. 389. Ibi ne ullum quidem verbum de ejus infallibilitate.

under the express patronage of a titular arch- LECT.  
 bishop in the Romish Church. But this we III.  
 shall notice hereafter. ~

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*without any prejudice to his faith, as both are probable.”\**  
 This is the Professor’s method of instructing his pupils, to make a solemn declaration upon oath, “in the plain and ordinary sense of the words, without any evasion, equivocation, or mental reservation whatsoever.” I give it from the mouth of a teacher in divinity and a doctor of the Sorbonne, as an instance of modern casuistry, to which I know of no parallel, unless it be in a celebrated publication of Sir Isaac Newton’s Principia, in the middle of the last century, by two Jesuits. After arguing mathematically in strict and full proof of the earth’s motion and the phænomena dependent upon it, they insert a declaration, that they do not mean thereby to contradict the edicts of the sovereign Pontiff, which may have denied such motion : — that is, *though they know it true, yet they will declare it false, if the Pope require it*—Are such men to define the laws of allegiance, and to divide between a spiritual and temporal obedience? When† they offer pledges of forbearance to *our* Church, and of their renunciation of some of the doctrines which have disgraced *their own*, we will not doubt the sincerity of some among them : but, we say, that as Roman Catholics, if they are honest and true to their Church, they are not entitled to make the offer ; as Roman Catholics, they have it not in their power, whatever their inclination may be, to abide by it ; as Roman

\* Ibid. p. 394. *Liberum illi esse utramvis, prout placuerit, quippe nullo fidei præjudicio, sententiam sequi, utpote probabilem utramque.*

† Bishop Dampier’s Charge.

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Finally; be it our unintermitting care to improve spiritually, indeed, under the blessed and exalted advantages we possess. Do we believe in Christ our supreme Head? demonstrate that belief by obedience to his laws and submission to his will. And, while we faithfully and zealously defend our holy establishments, may we inherit their attendant blessings! Let us seek by prayer, at the throne of Grace, the blessings of salvation in Christ Jesus. May we be interested in the spiritual and vital graces and felicities of the Christian religion! Pray, therefore, for

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Catholics, they are the subjects of a power which rigorously\* exacts implicit obedience: the authority of the Church is the imperious principle, to which every action, word, and thought must be subjected. While they acknowledge this, no protestations of individuals, whether Laity or Clergy, no declarations even of Public Bodies and Universities, however formal and explicit, are of any avail; they have no force, no authority, no sanction: of the pretensions of the Church, not one jot or tittle has ever been annulled, or the great principle on which they are founded, in the least degree disclaimed."—*Archdeacon Wollaston*.

\* Gandolphy, I. 430. "Resistance to her authority in one single point separates you from her communion."



true faith, which is *the gift of God*,<sup>3</sup> and may you be led, in humble contrition and genuine repentance, to the great Shepherd and Bishop of souls. In him shall ye realize the eternal purposes of that grace which now reveals to you the rich overtures of salvation. *And now unto Him who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see; to Him be honour and power everlasting. Amen.*<sup>4</sup>

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<sup>3</sup> Ephes. ii. 8.<sup>4</sup> 1 Tim. vi. 15.

## LECTURE IV.

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### THE PROFESSED HOLINESS OF THE CHURCH OF ROME.

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ISAIAH, LXV. 5.

*"Which say, Stand by thyself, come not near me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day."*

LECT. IV.  SURELY, "there is a generation that are pure in their own eyes, and yet is not washed from their filthiness. There is a generation,—O, how lofty are their eyes! and their eyelids are lifted up."<sup>1</sup> But, "These things doth the Lord hate:—a proud look, a lying tongue, and hands that shed innocent blood."<sup>2</sup>

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<sup>1</sup> Proverbs, xxx. 12 and 13.

<sup>2</sup> Proverbs, vi. 17.

And is not such a generation plainly designated in the language of our text?—Is it, however, asked, where is such description of character to be found?—Truth, sacred, impartial, incontrovertible, truth,—directs our views to presumptuous Self-righteousness, towering in pride and vain glory; according to its prejudices, and caprice, denouncing condemnation, and death. Self-righteousness is the same in spirit and in sentiment;—in disposition and in conduct through every age of the world. It existed under the ancient dispensation, as our text obviously proves: and, would to God, it had been confined to that limit!—but, it invaded also the Christian Era: and it has breathed its noxious influence on the Christian world. Hence, the progress of bigotry, persecution, and bloodshed, which has direfully afflicted and agonized the Christian Church. That it may be found, in a greater or less degree, in every Christian community (it being one of the innate evils of the human heart, and subdued only by the power of divine grace) cannot be denied. But it becomes thus impiously fatal, venting itself in persecuting

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LECT.

IV.

rage, only where (as it rises to imaginary perfection) it boasts an all-commanding superiority of character, of authority, of prerogative. And these are generally associated in the specious, but arrogant, and presumptuous claims of every impostor. If concurring circumstances yield the power, then the right of sovereign influence is instantly assumed. Proud self-righteousness roams unrestrained, then grasps the iron sceptre of despotism; and soon unsheaths the deadly sword of persecution. Thus impostors, under a false profession of transcendent wisdom and sanctity, pour contempt on such as oppose their abominations; and, in the treacherous affectation of zeal for the cause of religion, haste to *shed innocent blood*:—yes; destruction is their purpose,—its implements, the fire and the sword. And where shall we look, my brethren, for so full, so complete, a realization of this self-righteous spirit, with all its attendant evils and abominations, as is manifest in the *Church of Rome*? How emphatically does the language of our text express her lofty pretensions to absolute perfection. “*Stand by thyself, come not near*

*me ; for I am holier than thou !*” Behold, here, the vaunting profession of pretended superior excellence ! But, it is a profession, originating in self-righteousness : it is, therefore, sanctimonious, hypocritical, and delusive : it speaks the odious passions of pride, of bigotry, of ambition. It secretly nurtures the lust of power, and all the abominations of avarice and licentiousness. And how evident is such a profession in that *Holy Church*, under the immediate supremacy of *His Holiness*, the declared Impeccable, as infallible Vicegerent of Heaven —The Pope of Rome !

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Was not such the profession of the forward characters in the time of Isaiah, as mentioned in our text ? But, mark the humiliating expression of divine displeasure. “ *These are a smoke* (offensive as vapour or smoke) *in my nose, a fire that burneth all the day.*” These are prophetically declared, to “ *Walk in the light of their fire and by the sparks that they have kindled ;*” but, mark the end, “ *This shall they have at*

LECT. *my hand," saith the Lord, they shall lie down*  
 IV. *in sorrow.*<sup>3</sup>

Notwithstanding the enormous wickedness, so undeniably apparent, so notorious in the Church of Rome, her advocates have the effrontery to pronounce her the *most pure* and glorious Church in the world. In fact, they affirm that the transcendent *Holiness* of the Papal Church is such, as pre-eminently to distinguish her character above all other Churches, and to demonstrate her the only true Church of Christ. The subject, therefore, proposed for our consideration in the present lecture, is,

### THE PROFESSED HOLINESS OF THE CHURCH OF ROME.

Holiness (as we are taught in the Gospel of Christ) implies the principles of divine grace, established in the heart by the in-

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<sup>3</sup> Isaiah, l. 11.

fluence of the Holy Ghost, the Lord and Giver of life; and comprises the actual exemplification of those principles in the conduct. The tenour, therefore, of our present discussion is apposite to this Pentecostal season, inasmuch as it is in accordance with the glorious purposes of that divinely auspicious event, which the Christian Church, this day more especially celebrates: namely, the descent of the Holy Ghost. Those purposes obviously were and are directed to the transcendent interests of truth and holiness, distinguishing the true Church of Christ in every succeeding age. Imploring, then, the influences of the Eternal Spirit, from whom "all holy desires, all good counsels, and all just works do proceed," may we pursue our discussion in the light of truth; and by that criterion let us now observe,—the Evidences adduced by Popish writers to prove the superlative holiness of their Church;—and, as we proceed, demonstrate the presumptuous fallacy of their profession, by exposing the enormous falsehoods on which it rests; and, in so doing, I am not conscious of thinking

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LECT. more highly than I ought of the true Catholic Protestant Church.

IV.

The *Evidences* adduced to prove the *transcendent holiness of the Church of Rome* are,

*Its ESTABLISHMENT;*

*Its DOCTRINES;*

*Its INSTITUTIONS;* and

*Its CHARACTER.*

And here I take the opportunity to disclaim even the remotest intention of captious censoriousness, uncharitable judgment, and needless deprecation. It is not our province to judge the individuals, much less, like our opponents, eternally to anathematize all who differ: but it is our duty, our sacred and imperative duty, to “*try the spirits;*”<sup>4</sup> to estimate their pretensions by Scripture and fact, to “*prove all things, and hold fast that which is good;*”<sup>5</sup> and “*in nothing ter-*

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<sup>4</sup> 1 John, iv. 1.

<sup>5</sup> Thess. v. 21.



*rified by our adversaries,"*<sup>6</sup> but "*earnestly to contend for the faith once delivered to the saints.*"<sup>7</sup> Indeed, I frankly declare, that this subject would not have been classed in the series of Lectures, had not a recent defence of Popery (delivered in a course of lectures by a Popish Divine of some note) boasted the superior holiness of the Church of Rome. The publication to which I allude contains two lectures expressly on the subject; the one on the Holiness of the Roman Church, and the other on the Want of Holiness;—Yes;—"The Want of Holiness in the Protestant Churches." The Popish divines assert that the Romish Church is proved to be the true Church by her holiness: and the Protestant Churches, on the contrary, by their want of holiness, are proved to be false and heretical.

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IV.

First, *The ESTABLISHMENT of the Romish Church is declared to be holy.* Relative to this, there are two points of consideration: namely, the *Origin* and the *Progress* of

<sup>6</sup> Phil. i. 28.<sup>7</sup> Jude, 3.

LECT. the Romish Church. The *Origin* of that

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Church, as *Christian*, in contradistinction from *heathenism*, that is, as having the written Gospel; the sacred office of the Christian ministry; and the Christian Sacraments of Baptism and the Lord's Supper was confessedly divine; and, therefore, holy, because these subjects are sacred and holy. But this, by no means, contributes to prove the holiness of the Romish community as a Church. The Jewish Church, in its origin, rites, ceremonies and institutions, was holy; yet, as a Church, was abominable in the sight of God. "*For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord.*"<sup>s</sup> The Church became corrupt and apostate from her God, even to the rejection of the Messiah, (and, in consequence, became an example of divine judgment,) yet did that Church maintain the profession of religion, nay, there were not wanting such as could approach the throne of divine majesty, in all the pride of self-righteousness, saying,

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<sup>s</sup> Jeremiah, xxiii. 11.

"God, I thank thee that I am not as other men are,"<sup>9</sup> nor were there wanting such as could "persecute even unto death,"<sup>1</sup> under an avowed zeal for the glory of God, and the dignity and repose of the Church. "Whosoever killeth you will think he doeth God service,"<sup>2</sup> as the predictive declaration of Christ to his disciples so expressly testified. And how appropriate is this to the *Church of Rome*; corrupt and apostate from the spirit of Christianity, while it retains the name. In vain, however, does it claim a divine origin, in the capacity of a *Papal Church*; the Papacy, as now existing, was unknown till nearly one thousand years after the introduction of Christianity. And the present constitution of the Romish Church originated in the ambition and avarice of impostors, who, partly by stratagem, and partly by power, succeeded in establishing a spiritual domination over the credulous and the fearful, and the interested, till, at length, sufficient influence was gained to imbolden a subsequent impostor, a *Bishop*

LECT.

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<sup>9</sup> Luke, xviii. 11.

<sup>1</sup> Acts, xxii. 4.

<sup>2</sup> John, xvi. 2.

LECT. of Rome, to aspire to absolute supremacy  
IV. over all; nobles, kings, and emperors; a  
supremacy spiritual, temporal, and political.

As to the *progress* of Popery, I need scarcely remind you that it has been by violence and bloodshed. Its emissaries have prosecuted their work, bearing the cross in the one hand, and the sword in the other, (dreadful and blasphemous inconsistency!)—Yes, its emissaries have prosecuted their work in a spirit of murderous barbarism, wherever the impostures of hypocrisy have failed. Yet the bold adherents of Popery proclaim its holiness of origin and progress, or of its *establishment* in the world, as an evidence to prove that theirs is the only true Christian Church! And, preposterous as it may appear, a priest of the present day has absolutely stated, that the establishment of the Romish Church evinces her *holiness*, inasmuch as the *men*, the *means*, the *effects* were *all holy*. The means we have already noticed: as to the men and the effects, we shall have occasion to consider them in our view of the character of that Church.

We proceed, therefore, to examine,

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Secondly, *The holiness of the Römish Church, as professed in her* DOCTRINES. These are adduced by the advocates of Popery with as much assurance as the preceding. And among these are specially declared, the doctrines of *Transubstantiation!* of the *Sacrifice of the Mass!* and of *Purgatory!*

These, indeed, are the grand leading doctrines of Popery; nor can any one be a true and faithful member of the Holy Roman Church without an implicit belief in them; nor a conscientious professor of her communion without a conformity to all those observances with which they are connected. Hence the due observance of *private confession*, of *penance* by *voluntary self-chastisement*, not merely by fasting, but by infliction of stripes and tortures in multifarious ways, more consonant to abject and superstitious heathenism than Christianity; hence, also, the *worship and adoration of the Eucharist!* the *sacrifices and prayers for the dead!* and these are declared to be *proofs* of the

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LECT. *superior holiness of the Holy Roman Church!*

IV.

What! the worship of a *wafer*, holiness? What! oblations and intercessions for the *dead*, concerning whom Heaven hath declared, that, “*As the tree falleth, so it shall lie;*”<sup>1</sup> and, “*He that is filthy, let him be filthy still; and he that is holy, let him be holy still.*”<sup>2</sup> are these fulsome ceremonies and observances proofs of *holiness*? It is notoriously a profane invention, originating in hypocrisy and avarice, and, by the same artifices, imposed on the credulous to uphold the interests of Popish domination. With this is connected a yet more, if possible, absurd and profane observance, *the sale of indulgences!* But this is stated, by the advocates of Popery, as a testimony of its holiness, and necessary, as fraught with Christian comfort! To what lengths of preposterous and shameless inconsistency will not specious and interested bigotry extend? An indulgence for *sins* the proof of *holiness!* And is it really so, that any man, professing himself a minister of Christ, “*a preacher of righteousness,*” can

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<sup>1</sup> Eccles. xi. 3.

<sup>2</sup> Rev. xxii. 11.

thus avow an impious delusion to be a means of holiness? “*Woe unto them that call evil good, and good evil, that put darkness for light, and light for darkness; woe unto them that are wise in their own eyes, and prudent in their own sight, WHO JUSTIFY THE WICKED FOR REWARD.*”<sup>3</sup>

LECT.  
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But, say the Romanists, an indulgence, though in itself evil, yet tends ultimately to good. “*What! is Christ then the minister of sin? God forbid.*”<sup>4</sup> “*There are some that say, Let us do evil that good may come,*” and for such doctrine avow Apostolical authority and example; but the inspired Apostle repels the impious slander with holy indignation, and, in allusion to such licentious perverters of the Gospel, adds, “*Whose damnation is just.*”<sup>5</sup> The *Popish Indulgences*, my brethren, are so many *licences to sin*, sold from the Roman See, and the prices of these indulgences are varied according to the nature of the sins which the purchasers

<sup>3</sup> Isaiah, v. 20.

<sup>4</sup> Gal. ii. 17.

<sup>5</sup> Rom. iii. 8.

LECT. mean to commit, and the length of time  
 IV. they intend to perpetrate the wickedness  
 they desire. On some occasions, indeed,  
 His Holiness is pleased to grant a plenary  
 indulgence, where the interests of Popery  
 cannot be advanced without it, for *perjury*,  
 or *sedition*, or *murder*; and then the high  
 road of crime is open for all *true* and *faith-*  
*ful Catholics*.<sup>6</sup> But I need not enlarge on

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<sup>6</sup> “ The following account will show the exact sums for which the most enormous sins against God and man may procure pardon ; they are extracted from a book called, The Tax of the Sacred Roman Chancery :—

|                                                     | s. | d. |
|-----------------------------------------------------|----|----|
| For procuring abortion .....                        | 7  | 6  |
| For simony .....                                    | 10 | 6  |
| For taking a false oath in a criminal<br>case ..... | 10 | 6  |
| For robbing .....                                   | 9  | 0  |
| For burning a neighbour's house ....                | 12 | 0  |
| For violating a virgin .....                        | 9  | 0  |
| For incest .....                                    | 7  | 6  |
| For keeping a concubine .....                       | 10 | 6  |
| For assaulting a clergyman ....                     | 10 | 6  |
| For murdering a layman .....                        | 7  | 6  |

Such are the fines, by the paying of which the highest crimes against human and divine law can be remitted and pardoned ; the criminal be restored as a virtuous and safe



this most vicious absurdity and delusion, as I shall hereafter have occasion to expose it more fully in an intended Lecture on the Erroneous Tenets of Popery.

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I cannot dismiss this part of my subject without remarking on another particular, which is mentioned by our opponents with a great deal of assurance, as a testimony of the holiness of their Church, namely:—*The invocation of Saints and Angels.* This they declare is a proof of their *humility*, and, also, of the *mysterious spirituality* of their devotions! What is this invocation, however, but gross idolatry!—an *idolatry* expressly *prohibited* in the sacred Scriptures. “*Let no man beguile you,*” saith the Apostle, *through a voluntary humility in the worshipping of angels.*”<sup>7</sup> “*It is written, Thou*

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associate of mankind; and, in the words of the Roman Church, sure of the reward his good actions merit. It is related, on credible authority, that a wealthy merchant once purchased, at Naples, a plenary pardon for all the sins which he, his family, and friends, had committed, or might in perspective commit.”—*Prattent.*

<sup>7</sup> Col. ii. 18.

LECT. *shalt worship the Lord thy God, and Him*  
 IV. *only shalt thou serve.*"<sup>s</sup> And is *idolatry* an evidence of *holiness*? The very appeal is an insult to reason; Piety recoils at the monstrous profession, while it deploras its impious votaries, and pities them as the voluntarily deluded victims of interested imposture, wearying themselves for very vanity. But there is yet one more evidence which ought not to be omitted under this head, and that is, their devotion to *relics* and to *images*. The *bones*, the *ashes*, the *garments*, of the *pious dead*—their *calendared saints*—are most devoutly adored and worshipped; nay, not unfrequently, honoured with many divine honours, as having miraculous power.

The *images* of departed saints, also, receive the devoutest homage; and are objects of frequent prayers and benedictions. And is this holiness? or this an evidence of the transcendent sanctity and pure devotion of a professedly Christian Church? O! the sottish infatuation of hypocrisy and imposture!

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<sup>s</sup> Matt. iv. 9.

O! the lamentable credulity of mankind! the direful wickedness and apostasy of that Church, boasting infallibility, supremacy, and holiness, above even the precepts of Christ: yes; even to *supererogatory merit*!!

LECT. IV. 

*"Which say,"* contumeliously of others, *"Stand by thyself, come not near me; for I am holier than thou. These, saith the Lord, are a smoke in my nose, a fire that burneth all the day."* *"They make a graven image, they fall down to it, and worship it, and pray unto it. And none considereth in his heart, saying, is there not a lie in my right hand?"*<sup>3</sup>

Nearly connected with these, and, therefore, advanced as decisive evidences of her professed holiness, are—

Thirdly, The INSTITUTIONS of the *Romish Church*, which we proposed to survey. Among these are particularly mentioned by the Roman Catholic writers, and some even of the present age, the Nunneries and Monasteries of Popery. These are denominated *"severe schools of morality,"*—"holy re-

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<sup>3</sup> Isaiah, xliv. 17-20.

LECT. *treats of innocence and virtue, doing honour*

IV.

*to the Christian Institute !”* Superstition, self-righteousness, and hypocrisy, were, however, confessedly their origin ; and the fact is too well known now to require elaborate argument, that these evils are still their predominant characteristics.

It is not to be denied, that children have been absolutely forced into those Anti-Christian establishments, through the superstition, bigotry, caprice, or avarice of cruel parents. And it is equally notorious, that others have voluntarily entered them, contrary to all parental entreaty and authority, solely from motives of wickedness, which Reason and Religion blush to name. Some, we believe, have thus immured themselves from sincere motives, but those motives, self-righteousness and superstitions. Does this, however, vindicate the institution itself ? or demonstrate it an evidence of holiness in that system in which it originated ? And, especially, as among those who, on looking back on the past, confess that though they can say, they at first entered such an institution from sincere, though mistaken,

motives, yet, that they had found it a school for *vice*, *indolence*, and *debauchery*. This is not mere conjecture : it is not the language of prejudice, endeavouring, by misrepresentation, to gain its point. No ; it is the avowal of men and women who had been inhabitants of those (falsely called) retreats of virtue : it is the ingenuous acknowledgement of such as, having been converted from the profession of Popery, justly deemed it their duty to expose its abominations ; of such as subsequently became ornaments to the Church of Christ. But, the humiliating fact has really been confessed by some of the more ingenuous and liberal portion of the Papal community ; and it has likewise been betrayed by the indiscretion of others, who, less judicious and crafty than the Emissaries of Popery generally are, have revealed the abominable secret.

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Those monastic institutions are, therefore, proved, on various testimonies, to be scenes of vice and profligacy. They are receptacles of infamy ; the shelter for intrigue and shame ; the worst of crimes have been per-

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petrated within their professedly sanctified enclosure. *There* have rioted the drunkard, the glutton, the debauchee: *there* the blasphemer, the adulterer, the apostate! *there* have lived (in impious security, defying all parental interference) the objects of illicit intercourse; ever accessible by pecuniary means, by bribery, to the licentious wealthy paramour. But it would wound the delicacy of virtue to recite the instances of depravity and crime which those baneful institutions have exhibited to the world. We readily grant, indeed, that the best of institutions are subject to abuses, and may be stained by the immoralities and hypocrisies of base impostors. We further admit that the existence of some such evils does not invalidate the claims of an institution to the general character of holiness and excellence. But when the very nature and discipline of an institution have the tendency directly to encourage evil, can we, for a moment, hesitate to pronounce the institution itself evil? And have not the very institutions in question such a tendency? In fact, do they possess any other tendency? What, for instance,

is the tendency of that seclusion which is directly opposed to the express commands of the Gospel, and which is an absolute preventive to the exercise of those very graces and talents which Christians, in their respective avocations, are required to improve and display? Christianity is of a public character; it calls its professors to exemplify a public spirit of uprightness and benevolence,—to be useful in their day and generation; *showing forth the praises of Him who hath called them out of darkness into his marvellous light.*<sup>8</sup> “*Let your light so shine before men,*” saith the Great Redeemer, “*that they may SEE YOUR GOOD WORKS, and glorify your Father which is in Heaven.*”<sup>9</sup> And in exact conformity to the spirit of this divine command is the whole tenour of the Gospel: and hence its frequent enforcement in the Apostolic writings. “*Do good to all men, especially to them that are of the household of faith.*”<sup>1</sup> And mark the sacred distinction by which the faithful Disciples of

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<sup>8</sup> 1 Peter, ii. 9.<sup>9</sup> Matt. v. 16.<sup>1</sup> Gal. vi. 10.

LECT. Christ are recognized :—“ *Ye are a peculiar people, zealous of good works.*”<sup>2</sup> Ye are our

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*epistle, known and read of all men; for as much as ye are manifestly declared to be the Epistle of Christ.*”<sup>3</sup> How is it possible to read such portions of inspired Scripture, without feeling a conviction of the importance of relative and public duties? And who will so hazard his character for reason or impartiality, as to assert that these can be fulfilled in the seclusion of a convent? Do not these very passages of Scripture require and enforce the performance of such duties as they necessarily prove the compatibility of the social relations and secular avocations of life, with the conscientious profession of the Gospel of Christ? Besides, what if the greater proportion of Christendom chose to be so immured, where could we look for the realization of the glorious purposes and interests of the Christian Church? And, in fact, where would Popery itself have been, if its leaders had really and conscientiously believed and esteemed such seclusion impor-

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<sup>2</sup> Titus, ii. 14.

<sup>3</sup> 2 Cor. iii. 2-3.



tant to salvation? But, if it is not im- LECT.  
 portant, why is it imposed on the obser- IV.  
 vance of any? If it be important, why is  
 not a greater number of devotees immured  
 within the boasted pure and blessed walls?  
 Why are not some of those *super-eminent*  
*worthies*, who, even in the present day, are  
 so strenuously advocating the excellence and  
 the necessity of those institutions:—I say,  
 why are not some of those *champions* of Po-  
 pery found among the *peculiarly dignified*  
 and *heroically virtuous* number who thus re-  
 nounce the world? Alas! such a procedure  
 would frustrate their more highly esteemed  
 purposes. How truly is the accusation of  
 Christ herein fulfilled:—“*Ye lade men with*  
*burdens grievous to be borne, and ye, your-*  
*selves, touch not the burdens with one of your*  
*fingers.*”<sup>4</sup> If, indeed, the *holy dignitaries* of  
 the Romish Church, who so strenuously as-  
 sert the innocence, the heroism, and the  
 felicity of such seclusion, are absolutely  
 prevented from enjoying the same, the query  
 arises,—from what cause? Is it from the

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<sup>4</sup> Luke, xi. 46.

LECT. claims of public duty? But the seclusion is  
IV. paramount in importance to all such claims.

If not, why are any individuals so secluded ; for every one, even the most illiterate, may be employed in services actually beneficial, and is capable of contributing to the visible interests of the Church of Christ. But the monastic institutions of Popery form essential means of support to that reign of darkness and imposture which it has maintained over the understandings and consciences of its devotees. Hence the jealousy with which they are watched ; and the ardour with which they are defended. Witness the writings of their priests : and I need not refer your observation further than to the institutions of France : nay, may I not add, the boast of them among *English Papists*, who mourn that this country is not blessed by the innocence of those sacred retreats of devoted perfection !

I have already intimated that the tendency of such institutions is evil. And from the preceding facts it is obvious that their very existence is an evil. It is, however, an evil

in every respect, compatible with the constitution and interests of the Church of Rome, the *mother of abominations*.<sup>7</sup>

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But we proceed to observe,

Fourthly, THE CHARACTER of the *Church of Rome*, as urged by her advocates in support of her claims to the distinction of *pre-eminent holiness*. Here, however, I shall forbear to enlarge, as it might be deemed invidious to introduce individual comparisons and contrasts. Yet, without incurring any such imputation, I may, perhaps, remark that the character of the Romish Church may be sufficiently ascertained by inference. Look at her establishment; consider her doctrines; survey her institutions; and what character should you fairly, impartially, and justly infer? would it be a character of superior excellence, as asserted by Popish writers, or a character of deception, of ambition, of crime? Truth

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<sup>7</sup> Rev. xvii. 5

LECT. and equity declare the latter inference cor-

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rect. Now, my brethren, if yet a doubt remain, review the lives of the Romish Hierarchy—from the lowest to the highest orders. Most readily do we acknowledge the existence of evils, alas! among Protestants; “*And let him that is without sin first cast a stone.*” But the defenders of Popery absolutely boast the pre-eminent holiness of their Church in the CHARACTER of *her members*, as a demonstration of her truth. Thus they assert that the Roman Catholic Church is the *only holy Church*, and, therefore, the only true Church of Christ. Hence, the *Pope*, as being the head of that holy Church, is styled, by way of emphatical and appropriate distinction, “HIS HOLINESS!” We are, therefore, justified in adverting to the consideration of this point, although we would not voluntarily expatiate. We shrink not, however, from any comparison. “*By their fruits ye shall know them.*”<sup>5</sup> A recital of instances would not, perhaps, be suitable here, and certainly would far exceed our

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<sup>5</sup> Matt. vii. 20.

present limits; I reserve them, therefore, for a future opportunity to be submitted to your perusal.<sup>6</sup>

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In concluding the subject now under consideration, I cannot more properly exhort you than in the Apostle's language. Thus, "*If it be possible, as much as lieth in you live peaceably with all men.*"<sup>7</sup> Not that Christians are to be peaceable with errors and corruptions; thus to compromise the glorious interests of truth and holiness; but such

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<sup>6</sup> "The abominable wickedness of your party, *even the Roman Cardinals themselves*, is proclaimed by many that have been your priests, and turned from you, as *Copley, Sheldon, Bosborne*, and many more, saith Sheldon (in his Survey of Rome). Believe it, reader, the abominations which are committed by these purpled fathers, and the supreme fathers of that synagogue, are so detestable, that they pass all narration, either of modest or immodest pen. And it's long since *Petrarch, Dantes, Aventine, Parisiens, Clemangis, Sabellicus, Grosthead, Ferus*, and more of your own writers, have said enough to satisfy us of your sanctity. Many a one that have been deceived into Popery in England have been cured by a journey to Rome, seeing the abominations of that place."—*Baxter to Literate Romanists*. *Vide also Notes at end of the Lecture.*

<sup>7</sup> Romans, xii. 18.

LECT. is their spirit of peace, that, while they  
 IV. protest against, and zealously oppose evil,  
 they may ever pity its abettors, and seek by all Christian, and, therefore, just, and wise, and salutary measures, the advancement of their real good. To stand forth in defence of the Gospel, yet not to persecute its opposers: to protest against a corrupt Church, yet not to raise the arm of violence to destroy. And “*Be ye holy: for I am holy, saith the Lord.*”<sup>8</sup> “*Know ye not that the unrighteous shall not inherit the kingdom of God.*”<sup>9</sup> But, “*blessed are the pure in heart,*” saith the Great Redeemer, “*for they shall see God.*”<sup>1</sup> “*Marvel not, therefore, that I say unto you, ye must be born again.*”<sup>2</sup> Christianity is a religion of spiritual experience and holy practice. It is implanted in the heart by the power of the Holy Ghost, and as its divine principles are felt, its sacred fruits are displayed. “*See, then, that ye walk worthy of the high vocation wherewith ye are called.*” As good principles produce good

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<sup>8</sup> 1 Peter, i. 16.

<sup>9</sup> 1 Cor. vi. 9

<sup>1</sup> Matthew, v. 8.

<sup>2</sup> John, iii. 7.

practice, so on the reverse. “*And be not deceived: evil communications corrupt good manners.*”<sup>3</sup> This apostolical maxim forms, indeed, a sufficient vindication for our protest against the unholy Church of Rome. We dare not make league with the Canaanite; we cannot be in communion with a Church which we steadfastly believe to be evil, as being allied with the powers of darkness, apostate from the Christian faith, and opposed to Christian holiness, in all her tenets, sacraments, and worship. Let us then humbly apply, by sincere prayer, to the glorious source of holiness, “*the God of all grace,*” that by his grace we might be purified from all iniquity, and finally, through the blood of the Lamb, enter the kingdom of heaven! “*This is the will of God, even your sanctification.*”<sup>4</sup>

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Having thus taken a general view of the subject, let us attend finally to the following practical inferences,—I say, *practical* inferences, because they are necessarily connected

<sup>3</sup> 1 Cor. xv. 33.

<sup>4</sup> 1 Thess. iv. 3.

LECT. with the practice of holiness in a conscientious profession of the Christian religion.

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And while, therefore, we thus remark the infinitely important interests which the subject of this morning's discussion involves, may the Holy Ghost, whose divine influences alone can render the truth effectual to salvation, apply them to our hearts, that we may bring forth the fruits of righteousness and true holiness, to the praise and glory of God.

First, then, *Holiness is essentially identified with Christianity.* It is the very essence of its doctrines, its precepts, and its institutions. It is interwoven with the principles, the sentiments, the aims, and the very experience and conduct of its true professors, inasmuch as it is the very spirit, tendency, and design of that Holy Gospel, which they unfeignedly believe, and devoutly obey. Therefore,

Secondly, *Holiness is an indispensable characteristic of the true Church of God.* Regenerated by the Holy Spirit of God, the converts of the Gospel become "a pe-



*cular people, zealous of good works, a holy nation, a royal priesthood, offering spiritual sacrifices acceptable to God, through Jesus Christ."*<sup>5</sup> Such, indeed, is its importance as a characteristic of the Church, that its prevalent exemplification is represented in the prophecy of Scripture, as distinguishing the Church, the faithful believers in Christ, and pre-eminently conspicuous in the glory of the latter day, the millennial reign of the Redeemer; for "*Thy people shall be all righteous,*"<sup>6</sup> and this shall be the characteristic insignia, "*Holiness unto the Lord.*"<sup>7</sup>

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Thirdly, *The claims of a Christian Church to the character of Holiness ought ever to be estimated by the Holy Scriptures.*

Where is the true nature of Holiness to be ascertained but in the Scriptures? And if a Church is professedly Christian, is not its character avowedly conformed to the Gospel of Christ? If not thus conformed, or at least avowedly so, how egregious the incon-

⁵ 1 Pet. ii. 5 and 9. ⁶ Isaiah, lx. 21. ⁷ Zech. xiv. 20.

LECT. sistency, and how false the profession of
 IV. Christianity, which such a Church assumes!

“*If any man speak, let him speak as the oracles of God.*”⁸ Is a Church, then, professedly Christian? does it claim the character of Holiness? and does it thereby, in fact, avow the Gospel of Christ the criterion of Christian holiness, and yet refuse all appeals to its doctrines and precepts? How incongruous the procedure! Does it not justly excite suspicion, and imperatively call for scrutiny? But what if that same Church (refusing all Scripture appeals) substitute human inventions, traditions, and observances, as forming the standard of Christian holiness? Alas! is not the righteous censure of the Lord Jesus Christ justly directed against them: “*Ye neglect the weightier matters of the law; and passing over judgment and the love of God, make the commandment of God of none effect by your traditions.*”⁹

The grand standard of appeal, therefore,

⁸ 1 Pet. iv. 11. ⁹ Matthew, xxiii. 23. and Luke, xi. 42.

is not, indeed, (as the Papists profess,) the traditions of men and the formal observances, imposed by Popes and Councils, but the *Holy Scriptures*, and the *Holy Scriptures alone*, as fully, clearly, and infallibly revealing the holy will of God.

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Fourthly, *Individual holiness is necessarily connected with the salvation of the Soul.*

Whatever, therefore, be the profession assumed, to whatever communion we belong, whatever attainments we possess, holiness is ever paramount in importance. That holiness which the Gospel of Christ describes, as living in the heart, and acting in the character. The vital principle of which is *faith*; and its operative auxiliary, *love to God*: “*For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.*”¹ “*And, if any man is in Christ, he is a new creature: old things are passed away; behold, all things are become new.*”² Again, the Apostle repeats, that, “*in*

¹ Gal. vi. 15.

² 2 Cor. v. 17.

LECT. *Christ Jesus, neither circumcision availeth*
 IV. *any thing, nor uncircumcision, (that is, in*
reference to the Christian dispensation all
external forms avail nothing,) but faith
*which worketh by love.”*³ Nay, even, again
 it is repeated by the same Apostle, that such
 observances are, abstractedly, nothing,—of
 no essential avail to the soul ; and, as aware
 of Pharisaical perversion of Scripture, as
 well as its worthlessness in profession, he
 adds,—“ *but the keeping of the command-*
*ments of God.”*⁴

Lastly, *The effectual means of holiness is—*
the grace of God.

And of this universally essential truth we
 are, this day, more immediately reminded
 by the sacred observance of the Christian
 Church in the commemoration of the mira-
 culous effusion of the Holy Ghost. The ne-
 cessity of his divine influences, his gifts and
 graces, to illuminate and sanctify, is ever
 enforced on our attention ; but, on this day,

³ Gal. v. 6.

⁴ 1 Cor. vii. 19.

it is more especially pointed out to our views, while our faith is directed to the actual operations of the Spirit in the primitive age of the Gospel, and to trace their pure and felicitous effects in the kingdom of Christ.

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This, indeed, is an all-glorious anniversary held in the Christian Church. Anniversaries, with regard to the social and civil interests of mankind, are familiar to all: and we are happy to add, that religious anniversaries, also, having, for their object, the prosperity of the cause of God, are likewise not foreign; but the anniversary of this sacred day points our views to the most exalted of all objects, as it leads us to the effectual source of all good—the Triune God, and, in the covenant of grace, to the Holy Ghost, whose influence alone can effectually purify and save, through the merits of Christ.

There are, indeed, means of divine appointment; and most diligently to be cultivated, namely, the ministration of the Gospel, the ordinances of public worship, the privileges of Christian communion, sa-

LECT. sacramental devotion, the reading of the Scriptures, and daily prayer. These, however, may be termed instrumental means; since they possess no essential efficacy in themselves, as in vain may Paul plant and Apollos water;⁵ but the grace of God is ever necessary to render them effectual to the accomplishment of the great purposes of present holiness and everlasting salvation. But, for our unspeakable encouragement, that grace is freely offered, nay, is absolutely promised in the Gospel of Christ. In true religion, all is humility: none can boast, saying, "*I am holier than thou*:"⁶ all are debtors to the free unmerited grace of God. And hear the heavenly welcome, "*Every one that humbly asketh, receiveth; he that truly seeketh, findeth; and to him, saith the Lord Jesus, that knocketh, it shall be opened.*"⁷ "*Ask, therefore, and ye shall receive, that your joy may be full.*"⁸ For "*if any man sin, we have an advocate with the Father, Jesus Christ the righteous. And he is the propitiation for our*

⁵ 1 Cor. iii. 6 and 7.

⁶ Isaiah, lxxv. 5.

⁷ Matt. vii. 7 and 8.

⁸ John, xvi. 24.

sins."⁹ May we, therefore, truly experience the power of his grace; and, accepted in Christ, through sanctification of the spirit and belief of the truth, be purified from all unrighteousness, having our "*fruit unto holiness, and the end, everlasting life.*"¹ Thus shall we be prepared to ascribe to Him the praise and glory of our salvation. Thus, rejoicing in the triumphs of redeeming love, and, in holy concert with the Church universal, celebrate the blissful realities of that religion which, while it brings life and immortality to light, calls us to glory and virtue; yes, thus we unite in the holy anthem of the Church, ascribing "*Unto him that hath loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father, to Him be glory and dominion for ever and ever. Amen.*"²

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⁹ 1 John, ii. 1 and 2.

¹ Rom. vi. 22.

² Rev. i. 5.

(Notes referred to in page 241.)

"The Church," says Cardinal Bellarmine, "is called HOLY, because its PROFESSION is holy, containing nothing false as to DOCTRINE, nothing impure as to MORALS."

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Any person, or particular churches, assuming the name of holy, does not prove that it is actually so. For thus, the Jews, amidst their most abominable corruptions, said to others, "*Stand by, for I am holier than thou,*" who yet were an offensive smoke before God. Nor doth it follow that, because *the true Church of Christ*, in all ages and nations, hath a just title to the character of *holy*, that, therefore, the Church of *Rome*, or any other particular church, is a holy church; because, particular churches may *depart from the purity of the Christian profession*; and that *this is really the case with the Church of Rome* may be made evident by almost innumerable particulars. Give me leave to mention a few out of many.

"The doctrine of the *Pope's supremacy*, and of his plenitude of power, and of his being the visible head of the Church, is *not* a doctrine of *godliness*, but *gain*, and has actually been abused to the most enormous immoralities. 'Tis in itself an *impious invasion* of the prerogative and legislative power of Christ, who is the sole head of the Church, and has never appointed any visible head or substitute for him. Under this pretence, *Popes* have been guilty of the *most execrable wickedness*. THEY HAVE ABSOLVED MEN FROM THE OBLIGATIONS OF THE MOST SACRED OATHS,—BROKEN THE PUBLIC FAITH,—EXCITED SUBJECTS TO REBELLION AGAINST THEIR PRINCES,—WARRANTED PRIVATE ASSASSINATIONS AND SECRET MURDERS,—SANCTIFIED UNNATURAL CONSPIRACIES AND PUBLIC MASSACRES,—DIS-SOLVED MATRIMONIAL CONTRACTS,—AND JUSTIFIED ADULTEROUS AND INCESTUOUS MARRIAGES,—AND GRANTED ABSOLUTION TO THE MOST NOTORIOUS SINNERS PERSISTING IN THEIR CAREER OF VICE.

"Again, the *intercession of saints and angels*, and the

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adoration they pay to them, and the veneration they give to *images, wafers, pictures, relics*, and the like things, is a *defiling the temple of God with idols*, and, in some respects, as sordid an idolatry as ever was practised by the *heathens*; who, indeed, some of them worshipped animals to us detestable, but to them useful and beneficial. Whereas, *Papists* bow down to *dead bodies*, and even the *smallest bones or fragments* of those bodies. I have, myself, seen *the bone of a dead man enshrined in silver*, solemnly placed on the pretended *altar of God*, *sprinkled with incense*, receiving adoration from a *purpled priest, elevated to the people, presented to a high-born imperial PRINCESS*, and *reverently and devoutly saluted by her on her knees*, as if her *Saviour* had been present, and come in person to demand her subjection and homage. Good God! Is *this idolatry*, this worship to a *bone*, the religion of Jesus? Is *this* the *purity* of the faith and worship of the Church of Rome? Again, what is there in their doctrine of *transubstantiation* but a mixture of absurdity, contradiction, and blasphemy? The Priest, he pretends to turn his *bread* into his *Saviour's body*, and *blood*, and *soul*; and *divinity*;—presently he *adores him*, and holds him up to the people for adoration. Then he devours him, digests him, and at last casts him out as an unclean thing, modesty forbids me to mention where.

“ How evidently are the doctrines of *Purgatory, Private Masses, Auricular Confession, Priestly Absolution, Penances and Satisfactions, Venial Sins*, and the like falsehoods, all calculated to promote the *practice of sin*, and render men easy in the commission of it? But it would be an almost endless task to run through all these and other doctrines of Popery, and shew you how they are calculated for the Church's gain, and to defeat the grand design of the Gospel revelation, which is to prepare

LECT. men, by the practice of universal holiness and virtues, for
 IV. the reward of eternal life. And yet the *good Cardinal*
 assures the world that *his Catholic Church* maintains *no*
error, no turpitude, and teaches nothing contrary to
 reason, though it doth many things above it.

“ But, thanks be to God, we know their *errors*, and
 detest their *abominations*, and are as sure that *they have*
corrupted the simplicity of the Christian faith, and the
purity of the Gospel worship, as we are that the *Scriptures*
are the infallible word of God.”—Chandler.

“ *Holiness of Character*, as apparent in the *Roman*
Catholic Church, particularly in the *founders of religious*
orders, is an evidence of her truth; whereas, *Ex hereticis*
nullus est bonus.”—Cardinal Bellarmine.

“ But, are there no blemishes, no vices, chargeable
 on the *great men, doctors, and founders of orders* in the
 Church of *Rome*? We must, as Protestants, be excused
 from an over high opinion and veneration for them, because
 we know that many of them were weak and superstitious
 men, who placed religion in unnecessary abstinences,
 whimsical severities, and useless ceremonies, more than
 in real piety and substantial virtue. Others of them are
 canonized for saints, only for their blind attachment to the
 See of *Rome*, and the corruptions of that Church, and
 their zeal against the pure and uncorrupted doctrines of
 Christ, and the professors of them. Others of them were
insolent, bloody-minded, and cruel persecutors; such as
St. Francis and Dominic, who introduced the INQUI-
 SITION, and were the occasion of innumerable violences
 and murders. Such men may pass for saints in the
 Church of *Rome*, which sanctifies the most outrageous
 wickedness, when committed for her benefit and support;

but with others, who have not divested themselves of all humanity, they will be abhorred and detested as the plagues and curses of mankind.

“ Among those *holy men* and *doctors*, in which the Church of *Rome* glories, 'tis pity the Cardinal has not produced the *POPES*, those visible heads of their hierarchy, those *holy successors* of *St. Peter*, under whom, as we are told, the whole Christian flock is united. But the reason of the Cardinal's silence on this head is obvious. He well knew the men, and that he had nothing to boast of in their lives and characters. *Platina* expressly calls many of them short-lived monsters, and tells us that they obtained the Popedom by bribes, that they departed from the steps of *Peter*, were influenced by ambition, and governed by the most implacable resentments and hatreds. So that if the Church of *Rome* may be judged by the characters of her *Popes*, (and whose characters more proper for the purpose?) she must be deemed the *most wicked, degenerate, and profligate* Church in the world.”—*Chandler*.

“ The *Antichristian Papacy*,” says *Miconius*, (speaking of the times prior to the Reformation,) “ was so abominable and foul a beast that it could not be sufficiently described by *Paul* and *John*. The passion and satisfaction of Christ was treated, like *Homer's Odysseus*, as a mere history. Nothing was mentioned about works really good; these were mean things. All methods were invented to bring in money to the priests and monks; they that gave most were sure to merit eternal life. Rapes and adulteries were common: these were small crimes easy to be expiated by the Papal indulgences; whores and whore-mongers came to purchase the grace of it.”

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Speaking of the *Priests* themselves, the *canons*, the *monks*, and *others of the clergy*, the same author observes, "They were esteemed sacred, and such as could merit Heaven for us. But their behaviour was so *very vile* and *profligate*, as that nothing in the whole world could exceed it; for, being prohibited matrimony, and not having the gift of continency, they filled the city with rapes, adulteries, and nameless crimes."—*Miconius*.

"What was the face of the *Holy Roman Church*?—how exceeding *filthy*, when the most potent, and yet most sordid whores did rule at *Rome*; by whose pleasure sees were changed, bishoprics were given, and which is a thing horrid to be heard, and not to be spoken; their sweethearts (or mates) were thrust into Peter's chair, being false Popes, who are not to be written in the catalogue of the Roman Popes, but only for the marking out of such times. And what kind of *Cardinal Priests* and *Deacons*, think you, that these monsters did choose?—when nothing is so rooted in nature as for every one to beget his like."—*Cardinal Baronius*.

"For near one hundred and fifty years, *FIFTY POPES* did *wholly fall away from the virtue* of their ancestors, being *Apostactici Apostaticive potius quam Apostolici*,—disorderly and apostatical, rather than apostolical."—*Genebrard. Chronolog. l. 4. Secul. 10.*

"*Gerbertus*, impelled by *ambition* and *devilish desire of rule*, did first, by *bribery*, get the Archbishopric of *Rhemes*, then of *Ravenna*, and, at last, of *Rome*; the Devil giving him more of his help, but on this condition, that after his death he should be wholly *his*, by whose

deceits he had obtained such dignity.”—*Platina, (in vita Sylvest.)*

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“ We are not ignorant that (*Pope*) *Marcellinus* did, at *Cæsar’s* command, offer incense to *idols*, and that another, which is a greater and more horrible thing, did come to be a *Pope of Rome* by the fraud of the Devil.”—*Pope Æneas Sylvius*.

“ Another thing that has increased my distaste for your Communion is the *common ungodliness* of your followers. I have endeavoured, as well as I could, to be acquainted with them where I came, and I have found very few but what have been whoremongers, or swearers, or drunkards, or sensual livers. All their religion was to stick to the *Romish Church*, and to go on in their ceremonious forms of worship, abstaining from this meat or that, and rioting and pampering themselves on holidays, &c. If I had known this to be the case only of the common people in *Italy*, or *Spain*, or *France*, I should not have wondered, for I know that most of the people take up their religion on carnal accounts, and will use it accordingly; but to find it thus in *England*, where your number is small, and where you pretend to hold your religion in so much self-denial,—the *State* being against you,—and therefore your party should be the *purest* zealots, and show the face of your doctrine in its greatest glory: this makes me *judge of the tree by its fruits*. And the observing of this has made me admire that ever you can make the *holiness* of your Church the matter of so great ostentation as you do: yea, that such men as *H. P. de Cressy* can have the face to pretend that your *admirable holiness* is the means of converting Protestants to your communion. By how much the more godly and conscientious any of our profession are, the more

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they are against yours; and so few of this sort are turned to you, that I yet know not, certainly, of one that ever seemed a godly person. And the common ignorant sort of people that know not what a Church is, nor what religion is, and that *live in sensuality and wickedness, are the most favourable to your doctrines and practices*: yea, so forward to promote them, that they would quickly be yours, if the times were but changed to you; and these are the people that I have known become your proselytes. When we have lost our labour upon them, and left them in their wickedness, and they that were *filthy* were *filthy still*—then, some of them turn *Papists*, and this, forsooth, in admiration of the *Holiness of your Church*; when I confess, I have not been sorry to hear that they were turned to you; for I thought it may be, the liking they have to you, might make them hearken more to your reproofs than to ours, and possibly you might persuade them from *drunkenness, whoredoms, and swearing, and lying, &c.* when we were out of hope; but when I perceived that they fled to you for an *INDULGENCE in their sin*, and they have a palliative ceremonial cure to befool them, I then acknowledged the justice of God's hand against them.

“ You talk much of *Perfection*, and keeping the law of God without sin; but how long will it be before you will show us one of these sinless men? I have inquired of those that I thought most likely, and they have told me, that such men there are in the world; but would not be entreated to show me one of them. Nay, it amazed me that you should glory of *PERFECTION, where it is so hard to find SINCERITY*; and *where every sin may be indulged*. For how many *abominable sins* do you make *venial*? Do I need to tell you, what your own writers say of a *Priest rather keeping a CONCUBINE than a WIFE*; and what gains have flowed to the *Church by brothels*, and what a trade

it is at *Rome, Veniſe, &c.* Nay, if you *lie, curſe, ſwear,* or *blaſpheme the name of God,* or *kill your own father or mother,* it is but a *venial ſin,* if you do it not *deliberately and perfectly voluntary.** And is not here a fine doctrine to make men *perfect*? Have you no way of making yourſelves *perfect* but by making the law of God imperfect? If a man ſhall, in a paſſion, *blaſpheme* and *kill,* and ſay, *I did not deliberate, and therefore it is no ſin;* ſhall this excuſe him? or is ſuch doctrine to be endured among Chriſtians? If *Wolverhampton* (and *Irish*) Papists be fed with ſuch doctrine as this, they may well be many, but they are unlikely to be good. Be ſure you deliberate not; and you break no law of God; and even if you ſhould, the *Holy Church* ſhall pronounce it *venial.*"—*Barter.*

* In *Rome,* they (the Papists) are not of precise and formally devout, but *talking* and *raillery* are as frequent in the churches as in a *playhouse*; and, indeed, in the latter I have always obſerved that they were much more ſilent. I will not take upon me to determine whether the ſoft and effeminate voices of the eunuchs, who are greatly encouraged there, contribute any thing to Chriſtian piety and godlineſs: 'tis the *Popes* who, by admitting them into their choirs, are the chief promoters of the evil, both in defiance of the law of nature and the law of God. It is, alſo, by the authority of the *Popes,* that public prostitutes, (who find not leſs clemency in ſome other parts of *Italy,*) by entering their names, and paying the taxes of their pro-

* Tuberville, Dr. Thomas, and other Roman Catholic writers, as it is the doctrine of the Romiſh Church.—*Vide Popiſh Catechiſms, and Popiſh Teſtament.*

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fession, are so far from being molested, that, on the contrary, they become very serviceable to the government.

“ In some things, how strangely dissolute the *Papists* are; in others, how preposterously strict and formal! They make no account of violating the precept of the Sabbath, by *gaming*, and all manner of *diversions*, and plays, &c.—I appeal to the *English Jesuits*, and students at *Rome*, who scruple not to play at *dice* all the morning long on *Sundays*.—They are not less remiss on the precept of *love to God*; whereof *Escobar*, *Sirmond*, and others, attempt not only to overthrow the *practice*, but the *obligation* itself:—‘ *God, by commanding us to LOVE him, only requires that we obey his other commandments. If God had said, I will destroy you, how obedient soever you are, unless you also love: were this a motive proportionable to the end which God ought to propose to himself? Therefore, by doing the will of God, we really love Him; and ’TIS THE SAME THING AS IF CHARITY AND AFFECTION WERE THE MOTIVES OF IT: though if these concur, so much the better; yet if not, in rigour, we still perform the commandments of love, by doing the works thereof: so that (observe the goodness of God) WE ARE NOT SO MUCH COMMANDED TO LOVE GOD, AS NOT TO HATE HIM.*’*

“ Nor are they less enemies to that other, of *love to our neighbour*, which in dignity and importance is the next great duty of Christianity. *Rich men do not sin mortally, by not relieving the necessities of the poor out of their superfluities.*†

“ These two great commandments being once cashiered, it is not necessary to dilate upon the rest, which the *casuists* (by profession, though masters of religion and mora-

* Anthony Sirmond, tr. ii. sect. 1. V. Escobar, tr. 1 & 5.

† Escob. Tr. 5.

lity, but, in fact, the destroyers of both) have so accommodated to the temper of their *loose penitents*, that, according to their easy principle, there is no passion that may not be gratified without sin, nor any sin that may not be committed without an obligation of true repentance."—
Barville.

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LECTURE V.

THE
AVOWED CATHOLICITY
OF THE
CHURCH OF ROME.

ZECHARIAH, IX. 10.

“ And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off: and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth.”

LECT. **THUS** were predicted, by prescient inspiration,
v. **those** important events which, subsequently, were demonstrative of the truth declared by the Great Redeemer, “ *My kingdom is not of this world.*”¹ Primarily,

¹ John, xviii. 36.

the language of our text pointed to the extinction of the Jewish monarchy, with all its grandeur, influence, and power; while it comprises an assurance of protection by an omnipotent arm. The prophets clearly foretold the mighty changes which awaited the Jewish kingdom, as well as others, ere the Most High should set up that spiritual, holy, and divine kingdom, which should never be destroyed. But, at the same time, Israel was encouraged to trust in the God of their salvation. It would be foreign, however, to the purpose of our present Lecture to dwell on those circumstances of political, or of moral interest, as relating specifically to the termination of that economy. Rather should we advance to the other portion of our text as especially appropriate to that subject which we are now to discuss. But, introducing that subject, we are reminded of the prophecy: "*The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be.*"²

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² Genesis, xlix. 10.

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A retrospect of events, immediately preceding the Christian era, and also of its attendant circumstances, not only impresses the mind with the unerring certainty of Scripture prophecy, but it convinces us of the “*divine nature*” of the kingdom of Christ. And if that kingdom is *divine*, as is evident from a combination of incontrovertible testimonies: its institutions, its government, its interests; the events of its history, as detailed by inspired writers; the professions of Christ and his Apostles; and the constitution of that kingdom, as acknowledged in the primitive Churches established under their immediate superintendence and care,—it must be a *spiritual* kingdom. And thus assured of the *spirituality*, we must admit the *perpetuity* of that kingdom; as we admit the perpetuity, we are led to contemplate its *universality*. And these, my brethren, are properties of the kingdom (or the Church) of Christ, comprehended in the term, *Catholicity*.

This epithet is assumed by the Church of *Rome*, with her usual effrontery, as exclu-

sively her own; declaring herself the Church of Christ, and as possessing, therefore, the properties of Catholicity, by which she has ever been, and ever must be divinely distinguished as the only true Christian Church. We proceed, then, to discuss, as the subject of this Lecture,

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THE AVOWED CATHOLICITY
OF THE
CHURCH OF ROME.

And, First, I shall describe, *The CATHOLICITY avowed by the CHURCH OF ROME, as an attestation of her being the only TRUE Christian Church,* and,

Secondly, *Prove THE ABSOLUTE FALLACY of the Avowal of Catholicity, as urged by the Church of Rome.*

The CATHOLICITY avowed by the Romish Church, as her exclusive characteristic, comprises, as already intimated, the properties of Universality and Perpetuity. This is the very order in which it is stated by

LECT. Popish writers, though, if following the consistency of truth, and conforming to the representations of Holy Scripture, we should rather transpose the epithets:—and with regard to the true kingdom of Christ, insist, in the first place, on its Perpetuity, and then on its Universality. Thus we should trace the perpetual duration of the kingdom, from its first establishment, in its progress through successive generations, to its extension over all the nations of the earth. “*For the kingdom of Heaven,*” saith the Lord Jesus Christ, “*is like to a grain of mustard-seed which a man took and sowed in his field; which, indeed, is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof.*”³ By this expressive simile is most emphatically described, the growth (as in some instances scarcely visible) of that spiritual kingdom, which “*cometh not with observation,*”—not with the pompous splendours of worldly aggrandizement,—but

³ Matthew, xiii. 31.

that kingdom which “*is within you;*”⁴ LECT.
 “*For the kingdom of God is not meat and*” V.
drink :” consisteth not in perishable temporalities or earthly interests, how flattering or imposing soever their appearances and claims—“*but in righteousness, and peace, and joy in the Holy Ghost.*”⁵

However, the true Church of Christ is confessedly *perpetual, and must become universal*. Therefore, without further noticing the absurd inaccuracy of our opponents in the order of their arguments, assumed on most fallacious ground, and urged by specious sophistry for more successful deception,—we will consider these particulars as they are avowed in vindication of the Romish Church ; or, strictly speaking, *Papal Catholicity*.

Perhaps it may not be inexpedient here to remark, that the import of the epithet—*Catholic*, is universal or general.⁶ The Pa-

⁴ Luke, xvii. 20.

⁵ Rom. xiv. 17.

⁶ “ The Church is *catholic*, which is a *Greek* word, importing *universal*. It signifies that the Gospel was

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⎵ pists, in applying the epithet to their Church, conceive it to designate also its perpetual existence, from the introduction of Christianity to the present time ; nay, to the end of the world. The Protestant, more justly, because more consistently with Scripture, under a

intended to be, and will be preached and salvation offered to all mankind; so that, in every part of the universe, he that feareth God and worketh righteousness is accepted through Christ. (Acts, x. 35.) The *Catholic Church*, therefore, includes *all believers in Christ*, from the commencement to the consummation of all things. This is its meaning in the creed, both in the article of the Catholic Church, and, also, in that of the communion of saints. In process of time, indeed, the word *catholic* was made use of by the fathers in the same sense as the word *orthodox*, (another *Greek* word, signifying sound in doctrine,) and so applied to particular churches, which were supposed to maintain the true faith without mixture of fundamental error, in opposition to the words *heterodox* and heretical, of Greek derivation, importing a deviation from the established opinion; from that of the *catholic*, or *orthodox*. "They are *Catholics*," says the law of Theodosius, "who adore the Trinity with equal honour, and they who think otherwise, are to be called heretics."

"The *Greek Church* added the word *catholic* to the creed, yet *Papists* now would exclude them out of the Church by the very word in the creed which the Greeks themselves inserted."—*Vide "Errors of the Church of Rome detected."* By Rev. J. Smith.

conviction of the apostolic truth, that religion is "*not of the letter but of the spirit*"⁷ of Christianity, applies the epithet not to any particular community in the Christian world, to the exclusion of all the rest, but to the whole spiritual Church of Christ, adoring the Triune God—the Father, Son, and Holy Ghost: to the "*true circumcision*," or Spiritual Israel of every denomination, "*who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh.*"⁸ Now the Papists, regarding only the

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⁷ Rom. ii. 29.

⁸ Phil. iii. 3.

"Whenever we name or speak of the *Catholic Church*, we mean by that word the *whole multitude of Christians throughout the world*, that are embodied into one society, under their Head, Christ Jesus, by baptism and the profession of the Christian faith, and the participation of the common means of salvation. But, when we speak of a Church of any single denomination, as the *Greek Church*, the *Ethiopic Church*, the *Roman Church*, the *Church of England*, and the like, we mean only some particular Church, which is but a *part* of the *Church Catholic*, or universal. The *Catholic Church* is but one, and can be but one; because all the Christians in the world belong to it: and that is the Church which we profess to believe in our creeds. But particular churches are many, as many as the nations are that profess and own the Christian reli-

LECT. external profession of Christianity, and relying on the vain and specious observances with which hypocrisy, self-righteousness, and usurpation, have encumbered it; and, like the carnal Jews of old, superficial, worldly, and perverted in their views of Scripture truth, they look for temporal dominion, and that Church which most successfully has wielded the sword by the arm of despotic power, and usurped the right of political sovereignty, is, forsooth, appreciated as the Catholic Church. Thus, as the apostate, worldly-minded, and blasphemous Church of the Jews, looking for earthly pomp, majesty, and power, and blind to the spirituality of the Gospel, rejected the meek and lowly Jesus; so the apostate, worldly-minded, and blasphemous Church of Rome, equally blind to the spiritual interests of the Gospel, aspired to the same objects,—earthly

gion: nay, as many as are the dioceses into which Christian people are distributed under their several bishops. But yet all these Churches, whether they be diocesan, or provincial, or national, they are all parts of the universal Church, just as our several limbs and members are parts of our body.”—*Archbishop Sharp*.

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pomp, majesty, and power. But finding that the Great Redeemer himself did not assume the reins of temporal government, they abandon the spirituality of his religion, and set up *antichrist* for their king ; “ *that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God and that is worshipped : so that he, as God, sitteth in the temple of God, showing himself that he is God.*”⁸ Thus, under the influence of most flagitious error, the Papists affirm that *theirs* is the *universal* and *perpetual* Church of Christ ; and, therefore, is, strictly speaking, the *Catholic*, and the *only* Catholic Church.

If, then, we prove that the *Romish* Church is not universal, and that it has not been perpetual, we prove that it is not Catholic. We proceed, therefore,

Secondly, *To show the ABSOLUTE FALLACY of the Avowal of Catholicity as urged by the Church of Rome.*

⁸ 2 Thess. ii. 3.

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The Romanists pride themselves in the mere assumption of the epithet—Catholic, as if it were in itself a demonstration of divine authenticity. “*Our Church*,” they exclaim, with a kind of exulting assurance, “is *styled Catholic* ; even her enemies call her Catholic ; and she is designated by this name in contradistinction from all others.” But how empty and pitiful the case, when the advocates are necessitated to have recourse to the vague arguments of abstract sophistry rather than to matters of fact ! It is scarcely worth while to observe, that the mere assumption of a name cannot be justly considered, in the least degree, argumentative of the possession of its implied qualities. If so, to what absurdities must we be impelled ! how contrary to common sense must be our inferences from events which daily interest our observation and inquiry ? But who, uninfluenced by bigotry, prejudice, or interest, would infer, from the mere application of an epithet, the actual possession of its characteristic properties ? Reason instantly repels the preposterous idea ; and conscience assures us that such an

hypothesis is entertained only in a weak and a bad cause :—a cause, destitute of the evidence of truth, and, therefore, labouring to avail itself of the imbecile aids of specious hypocrisy. For example, who would believe any individual to be infallible, merely because he so styled himself? Should we believe Mahomet to be a prophet of God, merely because he assumed that title? Do we believe the *Pope* to be immaculate because he is styled—“ *His Holiness?*” Are we to believe that the *Papal Chair* is the *seat of infallibility*, because that *divine attribute* is ascribed to it? And is the *Romish Church Catholic* merely because it has assumed the name? As well may we admit that it is Holy and Apostolic; for it assumes these epithets also with equal assurance. May God give them grace to remember whence they are fallen and to repent? But I need not pursue this train of appeal to your judgment. Titles assumed are no evidence of intrinsic worth; there is no necessary connexion between their application and their constituent principles. A *hypocrite* may bear the *name of Christian*; a *Judas*

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LECT. may be called an *apostle*; *Satan himself*
 V. “*an angel of light* ;” his *ministers*, the “*ministers of righteousness* ;” and to a church, professedly the Church of Christ, was it said, “*Thou hast a NAME that thou I vest, and art dead !*”¹ How paltry, then, how weak, how groundless and unavailing the boast so frequently and so fondly made by Papists,—“*We are called Catholic !*” But it has its precedent in the spirit and conduct of vain-glorious hypocrisy so expressly censured by the prophet:—“*Trust ye not in LYING WORDS, saying, the TEMPLE OF THE LORD, the TEMPLE OF THE LORD, the TEMPLE OF THE LORD, are THESE !*”² “*Behold, ye trust in LYING WORDS which cannot profit, and this house, which is CALLED by MY NAME, is become a DEN OF ROBBERS.*”³—But the ABSOLUTE FALLACY of the avowal of *Catholicity*, as urged by the Church of *Rome*, is evident from the following considerations ; namely,—

² 2 Cor. xi. 15.

¹ Rev. iii. 1.

³ Jerem. vii. 4.

² Jerem. vii. 8-11, and Matt. xxi. 13.

The Nature of the true Church of God:— LECT.
The Period of the Papal Establishment:— V.
The Disproportion of that Establishment to the
Extent of its Claims:—and The manifest
Decline of its Interests.

The Nature of the true Church of God.—
 The Church of God is *spiritual*. It may exist, therefore, where there is no positive establishment; and there may be, on the other hand, a positive establishment where there is no true Church. In support of the first part of this proposition, I adduce the instance recorded in sacred history, in which, with the exception of *one* solitary individual, the utter extinction of the Church of God was actually deplored. That individual was the Prophet *Elijah*. Overwhelmed with sorrow at the surrounding corruptions,—the baneful fruits of apostasy from God,—the Prophet seems to have resigned himself to pensive lamentation, if not to despair. He seeks the solitude of the wilderness, as a stranger among men, and knowing not where to hope for the solace of hallowed communion with any that feared the Lord, “ *He requested*

LECT. *for himself,"* says the inspired historian,

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*"that he might die: and said, it is enough; now, O Lord, take away my life.—I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I ONLY, am left; and they seek my life to take it away."*⁴ Thus, even in Israel, the Prophet was impelled to draw the lamentable conclusion, that the "*Faithful had failed among men.*"⁵ Where, then, was the *visibility* of the *true Church*? A *visible Church*, indeed, existed;—but was it the *spiritual Church* of God?—the *true Church*? If so, why the despondency, why the complaint of the holy Prophet? The professing Church existed: but it existed only in *name*; it was overwhelmed with corruptions; and such was the extent and force of the apostasy, that the Prophet considered himself the only individual left who served and worshipped the living and true God. But what saith the answer of God unto him? "*Yet I have*

⁴ 1 Kings, xix. 10.

⁵ Psalm, xii. 1.

left me SEVEN THOUSAND in Israel, all the knees which have not bowed unto Baal, and every mouth which hath not kissed him."^o

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There was, then, a Church of *seven thousand faithful servants* of the Most High God. And that Church existing in Israel! But where were her appendages of external profession?—where her *altars*?—her *temple*?—her *sacrifices*?—her *ordinances*? Had these been visible, the prophet would have sought, through them, the characteristic evidences of truth in her members. Of these, however, the faithful were deprived by the power of spiritual despotism; while they lamented the general defection of the professing Church. The temple of God was invaded by blasphemous usurpation, and its altar polluted by idolatry. There existed then a Church, spiritual, and holy, and devoted: a true Church, though unseen even by the Prophet: and there existed a hierarchy, seen, indeed, but destitute of the properties of a true Church,—it was apostate; it was corrupt; it was worldly; it was idolatrous;

^o 1 Kings, xix. 18, and Rom. xi. 4.

LECT. it was despotic ; it was blasphemous. How
 V. just a picture of the hierarchy of Rome !
 while, on the other hand, how true an emblem of the spiritual Church of Christ was the faithful Church in Israel, which had not bowed the knee to Baal ! But the *corrupt* hierarchy was the *general* or *Catholic* establishment : for the *faithful Church was not known publicly* : no, not even by the *Prophet of God*. And if the Prophet had been guided by the appearance of numbers, power, and influence, and had he argued on the general extent, or Catholicity of the existing hierarchy, as the Romanists have done in favour of Papal Rome, he would, assuredly, have embraced the Church of *Baal* as the *true Church*. ‘ *Here,*’ he might have affirmed, ‘ are the greater numbers ; *here* are the great power, and wealth, and influence ; *here* is the evidence of prosperity and success ; **THIS** must be the true Church : her *numerous priests*, her *altars*, her *groves*, her *temples*, her *sacrifices*, all declare her *Catholic* !’ Now such is precisely the arguments of Popish writers and preachers relative to the Catholicity of the *Romish Church*, and with

no more colour of propriety nor force of truth. LECT.
v.



It is evident that neither generality nor duration is demonstrative of the truth of the Church, except when associated with those *moral* and *spiritual* characteristics of the Church of God, which are taught by revealed religion. The worshippers of *Baal* were numerous and powerful, while the devoted servants of the living and true God were, comparatively, few; so few, indeed, and (speaking after the manner of men) insignificant, that they were not recognised in Israel; nay, the worshippers of the Most High were supposed to be extirpated, even to the exception of *one* individual, and his life was pursued by the sword of spiritual domination. And as it was with *Baal*, so has it been with spiritual *Babylon, the Church of Rome*. According to the prediction of inspired truth, her abominations, her idolatries, her blasphemies have extensively spread. She has swayed the iron sceptre of spiritual tyranny; she has “*breathed out*

LECT. *threatenings and slaughter ;*" she has "*slain*
 V. *the servants of God,*"⁷ and sought to extirpate
 the true Church from the face of the earth. But, as in ancient days, the Almighty interposed : so the thousands in *Christian Israel*, who had not bowed the knee to *Antichristian Baal*, who had "*not worshipped the beast, nor received his mark on their foreheads,*"⁸ arose and shone in the primitive simplicity and purity of the Gospel. Though, therefore, the *Papist* may boast the extent of his *idolatrous* and *secular* hierarchy, yet have we TRUTH to confound his specious confidence, while we maintain that *our* Church has existed in the line of the *faithful* through every age. *Wherever* the Gospel was believed, experienced, and practised, unencumbered by the innovations of Popery, and uncorrupted by its blasphemous errors,—*there* was the true Church of Christ, how *few* soever the numbers, or how secret soever the profession, from fear of Antichristian persecutors : for we remember that even

⁷ Rev. xviii. 24.

⁸ Rev. xx. 4.

the disciples of Christ were convened in private, "*having their doors shut, for fear of the Jews.*"⁹ LECT.
v.

It is not the extent of power, wealth, or influence, nor the extent of numbers merely, that constitute Catholicity; it is the *genius* of the religion professed. Thus, Christianity is universal in its overtures, and is perpetual in its influence and blessings: its grace is infinite: its salvation is eternal. Wherever this is professed, there is the Catholic Church: it possesses the *Catholic spirit*,¹ breathing uni-

⁹ John, xx. 19.

¹ "The *Catholic*, or Universal Church is the *collective body of Christians throughout the universe*. (Ephes. v. 23, 24, 25, and Acts, ii. 47.) It is that *one, holy, catholic, and apostolic* church mentioned in the creed. These qualities appertain to the universal church, in contradistinction to particular churches, which are not regarded in the creed, but as parts and members comprehended in the universal church. The Church is one, that is, the *essential unity* of it consists in *faith, hope, and charity*; and by this union, though composed of many members, it is but one body under one head, Christ Jesus. This unity of faith reaches no farther than to essential and fundamental articles contained in the Apostle's creed, which is the form of sound words, the faith

LECT. v.
⎵ versal, love, peace, and good-will to mankind. But, without this spirit, in vain are all pretensions to the character of the Catholic Church. What avail numbers? or power? or influence? *Mahometanism* and *Paganism* could boast of *these*! How fallacious, then, the avowal of the Church of *Rome*: declaring herself the Catholic Church, merely on account of the extent of her communion! Alas! for *Popery*,—did not the Scripture itself predict the vast extent of its despotic empire, and the rapid and continued successes of its imposture, ere Antichrist should finally be destroyed? But we will yet prove that the Church of Rome has not that claim to the character of Catholic, on account of either its duration, or its extent, as it so proudly boasts.

once delivered to the saints. The unity of the Church consists also in the same hope of the common salvation through the redeeming blood of Jesus Christ; and, likewise, in charity, which all Christians, although they may disagree in points of lesser moment in Scripture, or more obscurely delivered, through misapprehension or otherwise, yet still will endeavour to preserve and *keep the unity of the spirit in the bond of peace.*" (Ephes. iv. 3.)—*Smith.*

Therefore, I proceed to show THE FALLACY of the avowal of CATHOLICITY, as argued by the Romanists,

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V.

Secondly, *From the period of the Papal Establishment.*

The *Romish* Church is a compound of Antichristian innovations. Her members, however, as is invariably the case with the propagators of error and the advocates of imposture, (whether from design or ignorance, it is not for us here to inquire, though, if from ignorance, it is evidently wilful,) her members, I say, have laboured to prove the existence of Popery coeval with the Gospel of Christ; and hence deduce a boast of Catholicity. The labour, however, is utterly vain,—the attempt has failed,—the inference is groundless. If, indeed, we were to assert, that Popery was utterly unknown in the primitive age, we should assert what was untrue. But, how was it known? It was known to the Apostles and the first churches, by the spirit of prophecy, as *the mystery of iniquity which did then already work*, and

LECT. which subsequently should be propagated by
 v. *that Man of Sin who would oppose and exalt himself above all that is called God, and is worshipped.*^a It was known as a future adversary and cruel oppressor to the true Church of Christ. Yes, *Papal Antichrist* was known by his *character, spirit, innovations, errors, blasphemies, usurpations, and persecutions*, as described by the inspired writers, though he did not actually exist.

And here, my brethren, I may suitably observe, that the hierarchy of Papal Antichrist, as *now* constituted, has existed but a few centuries. In fact, the Papal constitution was not formed till nearly a *thousand years after the Apostolic age*. The title of POPE, in the sense now understood, as we observed in a former Lecture, was not acknowledged; nay, *never pretended to; nay, never heard of till the seventh century*. And as for the doctrines and observances of the Romish Church, they have been introduced at different successive periods, according to the su-

^a 2 Thess. ii. 7.

perstition, or caprice, or interest of different Popes or Councils, as circumstances allowed. For instance, the *worship of images* was not established in the Church called Christian till the year 788. It was then effected by the intrigues of the *Legates of Rome* and *Irene*, the Empress; and in that year was confirmed by the *second Council of Nice*.

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The doctrine of *Transubstantiation* was not even heard of till the *eighth century*. It was then very strenuously opposed as a most *absurd*, as well as *blasphemous* tenet; it was, however, subsequently decreed and established by the *Council of Trent*. But, my brethren, at what precise period?—Not till the year 1551. And the *name itself* was never devised till the *twelfth century*. The *Sacrifice of the Mass*, therefore, as necessarily connected with the doctrine of transubstantiation, is equally novel. The *Communion in one kind for the laity* is, likewise, destitute of the antiquity boasted by the Church of Rome;—it was not invented till the *twelfth century*: and it is truly worthy of remark, that, when the Council of *Constance*

LECT. decreed the *Communion in one kind*, they
 v. acknowledged that *Christ instituted the*
Sacrament in BOTH kinds; and that it was
thus received in the *primitive churches*!
 But it is needless to recite more instances.³
 Look at the Papal Hierarchy; and if history
 and Scripture be your monitors, you will
 instantly ascertain its innovations, and, con-
 sequently, the fallacy and mendacity, as
 well as the impudence and tyranny of its
 claims to the title of Catholicity. Popery
 is formed of a heterogeneous mass of human
 inventions and expedients, totally distinct
 from the apostolical constitution; and ab-
 solutely opposed to the spirit and the in-
 terests of the Catholic Church,—the *true*
Catholic Church, which is “*built on the*
foundation of the apostles and prophets, Jesus
Christ himself being the chief corner-stone.”⁴

But, Thirdly, the FALLACY of the *Popish*
avowal of Catholicity is evident from the

³ Vide Lect. VI. Erroneous Tenets of Popery.

⁴ Ephesians, ii. 20.

Disproportion of the Papal establishment to the extent of its claims. LECT.
V.

We readily grant, indeed, that Popery has extensively spread. But we are, at the same instant, reminded of the fact, predicted in Scripture as the reign of Antichrist, "*deceiving all nations.*"⁵ Popery, however, avows itself universal, or Catholic; this is, indeed, one of its proudest epithets. Attempts have been made to distinguish between *Catholicity* and *Popery*. But, my brethren, this is trifling with common sense itself; it is, however, perfectly in character with Popery. It is ashamed of its own vileness and folly; and yet, like an infatuated apostate, still persists in its career. "*The wicked will do wickedly,*"⁶ "*the vile person will speak villany, and his heart will work iniquity to practise hypocrisy, and to utter error against the Lord.*"⁷ Papists and Catholics are assuredly the same. Popery and Catholicism are synonymous terms, expressive of *one and the same system*, the

⁵ Rev. xviii. 23.

⁶ Dan. xii. 10.

⁷ Isaiah, xxxii. 6.

LECT. same *faith, worship, allegiance, and observances*. And Popery avows itself Catholic!

v.

The claim is vast! But what is its establishment? Contemplate, for a moment, the disproportion of that establishment. How far from universal! Look at *Paganism*;—look at *Mahometanism*;—look at the *Greek Church*;—and I may add, also (and to God be all the glory!) look at PROTESTANTISM. Here I would observe, that I mention Paganism and Mahometanism as examples to show not only that extent is *no proof* of a true Church, but that the Church of *Rome fails* in substantiating her claims to universality, as there are others not even professedly Christian, not Christian even by name, but directly opposed to it, more extensive than her own. But I repeat, with joy and gratitude, look at PROTESTANTISM!

And this leads me to observe,

Fourthly, that *The fallacy of the avowal of the Romish Church is evinced by the manifest decline of its interests.*

It was predicted in Scripture that spiritual LECT.
Babylon should long predominate; but it V.
 was also predicted, that her abominable and 
 deadly influence should subsequently decline. And who can reflect on the events of
 recent centuries, without feeling the conviction of the latter glorious truth? Yes,
 my brethren, *Babylon* is weakened in her strong holds: they are shaken to their foundations; her high places totter; and her strong men tremble. But, behold the growing interests of *Protestant Christendom*; they gloriously spread through the four quarters of the globe. Lo, *the darkness is past; and the true light now shineth.*⁸

⁸ “ The bulk of society in this country has renounced the *Romish* faith, and espoused *Protestantism*, not, it is to be believed, from the less laudable motive of enjoying privileges from which, otherwise, they would have been debarred, but from their conviction of the corrupt, superstitious, and dangerous spirit of *that* faith,—fit only for *that* period,—when a darkness that might be felt, obscured and paralyzed the human mind; the decline of which was coeval with the revival of science, letters, and liberty,—with these it kept pace: LIBERTY, personal and mental, was the foundation of *Protestantism*, and Protestantism is the PERFECTION of that liberty, which whoever takes a review of Europe from earlier times, must perceive had

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Who can reflect on the *glorious Reformation*, and trace the continued decline of the Papal establishment, without justly suspecting the existence of falsehood and error in that establishment? The Church of *Rome, catholic!!* How is it then that her interests *decline*, rather than increase? And that they have declined, and rapidly too, is a fact too evident to be disputed. Yes; and they *must* decline: it is predicted by the voice of unerring truth: it is decreed by the immutable counsels of Heaven. Hence is it written, as it was proclaimed in prophetic visions:—“*Fallen, fallen is Babylon the great!*”⁹ But the spiritual Church of Christ

been gradually gaining strength, until, like the sun, it rode forth, from the dark atmosphere, more glorious from its previous obscurity.”—*Prattent*.

⁹ Rev. xviii. 2.

“ In the Revelation made by Jesus Christ to the Apostle John, the *final victory and triumph* of the Church on earth over all her enemies, and the happy state to which the Church shall be brought, are clearly set forth, as likewise in the prophetic writings of the Old Testament. The Apocalypse represents the state and circumstances of the Church, from the time when that revelation was given to this time, and down to the end of the world. Here, the

shall spread and flourish. Antichrist, after his long reign of despotism and blood, shall

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afflictions and persecutions through which the Church should pass; the respite which she should have, and victory over the persecuting power of heathen Rome, in the days of Constantine; the grand apostasy which should take place in the Church by the rise of the Pope, and the hierarchy of the false Church of Rome; the gross idolatry which should be practised in that Church; and the violent opposition of this power to the true followers of Christ; their cruel persecutions of them, and shedding of their blood; the judgments which should be executed on that corrupt Church and her adherents; and the final overthrow of the Pope and all who support him, and of the kingdom of Satan in the world; and the deliverance of the Church of Christ into a state of rest and peace, when this kingdom of Christ shall increase, and spread, and fill the world. All this is foretold, much of which is already come to pass; but the most happy and glorious events are yet to come. The great and remarkable things which have come to pass, as they were foretold, are a standing incontestible evidence and demonstration, that the prophecies in this book are from heaven: for it is as certain, that none but the omniscient God can know and predict such events, which take place according to the prediction, as it is that this world was made by him. And the events which are come to pass, and are now taking place in the world before our eyes, agreeably to the prophecies in this book, at the same time that they prove that those predictions are from God, are also a pledge and assurance, that the prophecies of things not yet come, will be fulfilled in due season."—*Hopkins.*

LECT. fall, and the kingdom of the Redeemer

v.



*"shall be from sea to sea, and from the river unto the ends of the earth. They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. His name shall endure for ever: his name shall be continued as long as the sun: and men shall be blessed in him: all nations shall call him blessed. And blessed be his glorious name for ever: and let the whole earth be filled with his glory. Amen, and Amen."*¹ Hail glorious scene of truth, righteousness, and peace! And O! that you, my brethren, may be subjects of that spiritual kingdom, which is righteousness, and peace, and joy in the Holy Ghost! This is the truly Catholic kingdom, the kingdom of God. Be it then our chief care (it is the one thing needful) to possess the blessings of that kingdom, by faith in Christ Jesus.

¹ Psalm, lxxii.

Never may we rest satisfied with being merely nominal professors of its interests ; but may we, by the grace of God, feel their intrinsic influence, and exemplify their glorious effects ! Then shall we, indeed, avow ourselves of the Holy, Apostolic, and Catholic Church ; having her faith, her worship, her practice, being Christians in truth and verity,—“ *Israelites indeed, in whom there is no guile,*”²—a peculiar people, zealous of good works. Thus, in the Catholic spirit of the true Church, may our days be devoted to the glory of God, in useful exertion for the propagation of his cause ; doing good to all, consistently with our sphere, and according to the talents committed to our trust. The cause of this spiritual kingdom must prevail : it is the cause of Christ, and “ *he must reign till all enemies are put under his feet.*”³ O, then, sirs, accept him as your King whom God hath “ *set in Zion.*”⁴ Heartily give him homage—implore his grace—submit to his will—for he is the

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<sup>2</sup> John, i. 47.

<sup>3</sup> 1 Cor. xv. 25.

<sup>4</sup> Psalm, ii. 6.

LECT. author of eternal salvation unto all them  
 v. that obey him. Hence the sublimely interesting description, given by the divinely eloquent Isaiah, in his inspired visions of Messiah: "*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?*" And hear the supremely majestic and gracious reply given by the King of Zion: "*I that speak in righteousness, mighty to save.*"<sup>6</sup> "*To him, therefore, the King eternal, immortal, invisible, the only wise God, our Saviour, be glory, and majesty, dominion, and power, both now and ever. Amen.*"<sup>7</sup>

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<sup>5</sup> "Bozrah was in the land of Edom. The Edomites were implacable enemies to the people of God, and are, in the prophecies of Isaiah and elsewhere, put for the enemies of God, and his Church in general, who shall be destroyed as the Edomites were; and of whom the Edomites and their destruction were types."—*Dr. Hopkins.*

<sup>6</sup> Isaiah, lxiii. 1.

<sup>7</sup> 1 Tim. i. 17.

## LECTURE VI.

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### THE ERRONEOUS TENETS OF THE CHURCH OF ROME.

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2 PETER, II. 15.

*“ Which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness.”*

OF the apostate characters to which the  
inspired writer here alludes, the Church in  
general is thus most solemnly admonished,  
*“ There were false prophets also among the  
people, (the Jewish nation) even as there  
shall be false teachers in the last times  
among you, (the Christian world) who pri-  
vily (or disguisedly) shall bring in damnable*

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LECT. *heresies,*"<sup>1</sup> (or errors of destruction). Even in

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the apostolic age did there arise "*false Christs and false apostles: deceitful workers, transforming themselves into the apostles of Christ.*"<sup>2</sup>

Christianity was made a cloak for their hypocrisy; and under its profession, they succeeded to a considerable extent in their impostures. "*Many shall follow their pernicious ways,*" saith the Apostle, "*by reason of whom,*" he adds, "*the way of truth shall be evil spoken of.*"<sup>3</sup> "*And through covetousness shall they, with feigned words, (with elusive eloquence,) make merchandize of you; sporting themselves with their own deceivings while they feast with you; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness.*"<sup>3</sup> Thus was recognised even in the earliest period of the Gospel, the fruitful origin of all those Antichristian tenets and practices which subsequently infested the

<sup>1</sup> 2 Peter, ii. 1.

<sup>2</sup> 2 Cor. xi. 13.

<sup>3</sup> 2 Peter, ii. 2.

Christian Church, and by which many apostatized from the faith, and became *enemies to the cross of Christ*. Hence the expressive and significant assertion of the Apostle: "*The mystery of iniquity doth already work.*"<sup>4</sup> The inspired writers saw the process of Antichrist in the infancy of its designs and plans; they watched its development, and they faithfully warned the Churches of its baneful influence, and its blasphemous innovation. The system pursued by the early impostors in the Christian world was calculated to encourage the prejudices of mankind against the pure and humbling doctrines of Jesus Christ and his apostles; it was a system of licentiousness, aiming at secular interests, and imposing on the credulous by the most specious appearances of good faith. "*For when they speak great swelling words of vanity,*" (or pompous falsehoods,) saith the Apostle, "*they allure through the lusts of the flesh,* (preaching the sensual doctrines of liber-

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<sup>4</sup> 2 Thess. ii. 7.

LECT. tinism under the name of Christianity); and  
VI. *while they promise liberty, they themselves  
are the servants (or slaves) of corruption.*"<sup>s</sup>

Thus was clearly stated that impious defection which laid the foundation of that system of apostasy and imposture long known by the name of Papal Antichrist; and which, by stratagem and violence succeeded in establishing a political hierarchy; deceiving and enslaving the nations of the earth. That hierarchy is, therefore, obviously founded in error; it was reared in error; it is supported by error; it lives by those damnable heresies which the first apostates brought into the Christian world; and by which they separated from the true Church of Christ; and, for purposes of worldly aggrandizement and profligate pleasures, formed that secular and licentious establishment at Rome, of which the apostles forewarned the faithful would deluge the world with its abominations. Had the inspired writers

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<sup>s</sup> 2 Peter, ii. 18, 19.

seen the political and flagitious constitution of the Romish hierarchy in its actual existence, they could not have given a more perfect description of its errors, impostures, and crimes. But they really did see the whole by the light of predictive vision; and they accordingly wrote: they clearly foretold the progress and the achievements of Antichrist in his delusions and tyrannies at Rome, whence should issue the streams of Antichristian error in all their deadly virulence, and the innovations of despotism, in rivers of blood. We have, then, a sure word of prophecy, whereunto we do well that we take heed. Eternal truth shines in the Scriptures as the guide of our faith and our conduct. By this infallible criterion we “*try the spirits, whether they are of God.*” And thus, in conformity to the apostolic direction, let us proceed to estimate the subjects of our present Lecture. Let the Holy Scriptures be our guide, leading us to “*Prove all things, and hold fast that which is good.*”<sup>6</sup> The subjects, then,

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<sup>6</sup> 1 Thess. v. 21.

LECT. for our present discussion, as appropriately  
 VI. introduced by the language of our text, are,

THE ERRONEOUS TENETS  
 OF  
 POPERY.

The discussion, as thus announced, is, I am aware, too general and comprehensive for our present limits. Under the terms, "ERRONEOUS TENETS of *Popery*," may, indeed, be considered the *whole system of Antichristian heresy and delusion*. And thus we should be led to consider the *doctrines*, the *institutions*, the *observances*, and *all* the multifarious appendages of the *Romish faith* and *Papistical constitution*. This, however, is neither the province nor the design of the present Lecture.

Enumerating the erroneous tenets of Popery, we might, indeed, notice those of Papal "*Infallibility, Supremacy, Catholicity, Apostolicity*," and a host of others; but these are more appropriately considered in separate Lectures. There are, however, some



which could not so suitably be introduced into other Lectures; or, if introduced, are such as could not, in the limits prescribed, receive that full discussion their nature and importance, in the system of Popery, required. Among these may be classed the *Popish tenets* concerning *Justification, Baptism, Confession, Penance, Extreme Unction, Holy Orders, Matrimony, Pilgrimages*, and *numerous legends and traditions* imposed on the Papal communion. But, in our present discussion, we must confine ourselves to the following: namely, TRANSUBSTANTIATION, THE MASS, SUPEREROGATION, PURGATORY, and INDULGENCES.

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I select these, as they form the groundwork of numerous others; and are, in fact, most intimately connected, in their influence and tendency, with the preceding errors.

*First*, TRANSUBSTANTIATION. This tenet lies at the very stamina of Popery, and, indeed, forms one great essential point of difference between the *Papist* and the *Protestant*. The *Papist* believes that the bread

LECT. and *wine*, in the Eucharist, are changed, by  
 VI. the act of *priestly consecration*, into the *real*  
 body and *blood* of Christ. The *Protestant*,  
 on the contrary, receives the bread and wine  
 as the mystical or *sacramental emblems* of the  
 body and blood of the Redeemer, whom he  
 receives by faith, as the only foundation of  
 his hope, and the meritorious cause of his  
 salvation. The Papist, however, neglecting  
 this essential subject of Christian experience,  
 together with its correspondent graces and  
 devotions in the act of holy communion,  
 looks only to the external emblems; and  
 substitutes an irrational hypothesis for the  
 spirituality of the Christian faith. That hy-  
 pothesis is called *Transubstantiation*; because  
 it affirms that the real substance of Christ's  
 human nature is present in the sacrament of  
 the Lord's supper. Hence the Papists de-  
 clare, that *they eat the very body and drink*  
*the very blood* of Christ in that sacrament.  
 In support of this hypothesis, or tenet, they  
 adduce the language of the Lord Jesus at  
 the institution of this divine ordinance.  
*"Jesus took bread and brake it, and gave it*  
*to his disciples, saying, Take, eat; THIS IS*

MY BODY: *after the same manner, also, he took the cup, saying, THIS CUP IS THE NEW TESTAMENT IN MY BLOOD; this do, as oft as ye drink it, in remembrance of me.*"<sup>8</sup> Looking only at the literal phraseology, and regarding merely the external observance of the institution, the Papist insists on the actual presence of the body and blood of Christ, inasmuch as Christ himself declared, "THIS IS MY BODY, and THIS CUP IS THE NEW TESTAMENT *in my blood.*"<sup>9</sup> But, with equal propriety, may the Romanists assert, that the *sacramental cup is the new testament*; and that the *testament itself* is received by transubstantiation in the Lord's supper. But, be it also remembered, that the sacrament was instituted by the Lord Jesus Christ before his actual crucifixion. The words, '*This is my body,*' and '*This cup is the new testament in my blood,*' were used while as yet the humanity of Christ was present. And was, (we demand)—was the body of Christ *then eaten*, and his *blood then drank*, by the disciples, *prior to his death*? Was their divine

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<sup>8</sup> 1 Cor. xi. 24, 25,<sup>9</sup> Luke, xxii. 19, 20.

LECT. VI. Master thus feasted on at the last supper, while personally present with them? If so, *he must have eaten his own body and drank his own blood*, in remembrance of himself. Preposterous idea! As St. Austin remarks, "There can be no recollection but of things that are not present."

I will not insult your understandings, nor disgust your feelings, by continuing an argument on a subject so palpably irrational and so egregiously profane.<sup>1</sup> The language

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<sup>1</sup> "If the ancient Christians had taught this doctrine, that when they received the sacrament, they ate and drank the real body and blood of Christ, the heathens and Jews would have loudly reproached them, that in so doing they not only practised *ἀνθρώποφαγία*, the eating of man's flesh, and drinking human blood, but also *Θεοφαγία*, or the eating of their God; a crime which the heathens owned to be absurd, abominable, and more horrible than death, which, however, they never charged them with on account of their doctrine of this sacrament. Since the establishment of transubstantiation, as taught by the Church of Rome, Christianity has, on account of that doctrine, been rejected by Jews and Gentiles, Pagans and Mahometans. *Averroes*, a learned heathen, of the eleventh century, when this monstrous doctrine first took place, was induced thus to asperse the Christian faith:—"I have inquired into all religions, and have found none more foolish than that of

of the Lord Jesus Christ is obviously figurative and of spiritual import, and expresses the exercise of a living faith, whereby, in the holy Sacrament, the Saviour is received into the hearts of believers, as they participate of the symbolical elements of bread and wine. These are signs of the everlasting covenant, emblematically representing the body and blood of Christ, together with his sufferings in the character of mediator, the great atonement on the Cross, and all its resulting blessings of salvation. This is the true import and use of the holy Sacrament, as taught and enforced by the Gospel of Christ. Nor could the Romanists ever have *succeeded* in *imposing* the irrational and profane tenet of transubstantiation on the minds of men, had they not first insisted on the necessity of *implicit faith*. And in this they certainly were consistent; but they were consistent only like bad and crafty agents in a bad cause, a cause in which sub-

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the Christians, (meaning the western Church,) because that very God they worship they with their teeth devour;" and, therefore, thus he resolved, "because the Christians eat what they worship, let my soul be with the philosophers."—*Smith*.

LECT. tlety is a requisite auxiliary to wickedness.

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Having, under the pretence of infallibility and apostolical authority, succeeded in obtaining implicit faith, it became easy to impose on the credulity of the whole Popish community, any absurdity; nay, any impious tenet, which may conduce to the success of Papal innovation in the Christian world. And hence the generally professed belief in the *monstrous doctrine of transubstantiation*. And if it were, on any occasion, questioned or disputed, Rome, in the height of her power, hesitated not to compel a confession by the force of arms. Such, indeed, is the importance of this tenet, in the estimation of the Romish Church, that it is a criterion of the Roman Catholic faith; and *no man is esteemed a true Catholic who does not cordially and fully believe in transubstantiation*. This tenet is held in the same veneration (essential to the salvation of the soul, and as the test of Christian faith and worship), as ever it was, even in the time of the notorious Cardinal Bellarmine. Every Roman Catholic professes to believe that he receives the animal body of Christ in the Sacrament; and that Christ is, therefore,

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thus eaten by thousands in different parts of the world, and at the same time, and has been eaten by millions, in different ages, from the rise of Popery to the present day! To argue, in prolix discussion, on this odious tenet, as I have already intimated, would be an insult to your understandings. There is, however, a consideration which may be suitably introduced here: namely, that of *Communion in one kind*. The *laity*, or the people, receive the *bread only* in the holy Sacrament; the wine is drank by the priests. This is an appendage of Popish innovation and chicanery. The sacramental cup was presented equally to all. “*Drink ye all of it.*”<sup>2</sup> And, if the Papists avow that the blood of Christ is in the wine; or rather, that the wine becomes the blood, it is surely essential, even on their own ground of argument, to be received by the people, unless they (the people) can be saved without the atoning blood of Christ. If it is requisite for the congregation to receive the bread, why not the wine? Where is it commanded, (except at *Rome*) that the ministers of Chris-

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<sup>2</sup> Matt. xxvi. 27, and Mark, xiv. 23.

LECT. tianity are to receive the wine, and their  
 VI. Churches the bread only? The practice is  
 { antichristian, as it is unsupported by scrip-  
 ture, nay contrary to the nature and end of  
 Christianity, and to the spirit and tenor of  
 the Eucharist and of the gospel of Christ.

Another equally absurd and unscriptural  
 tenet which we proposed,

*Secondly*, to notice is—THE SACRIFICE  
 OF THE MASS.

The MASS (or *Missa*, sending forth obla-  
 tions) is a ceremony in which it is believed,  
 that Christ is again *really and truly offered*  
 by the *Popish* priests as *a sacrifice for the*  
*sins of the people*. It is affirmed, that *the*  
*Lord Jesus is crucified in this ceremony*; and  
 thus the sufferings of his death are reiterated,  
 in countless instances, through successive  
 generations. Hence, the *prostrations* and  
*prayers* of the congregation during the pro-  
 fessed sacerdotal offering of the son of God !!  
*A crucifix* is exhibited as the *atoning cross* of  
 the Redeemer; a *wafer* is elevated as the  
*very body* of the great mediator between God



and man: this wafer is adored as the *very Christ* by the prostrate congregation, who lavish on it their benedictions, and pour forth their petitions and their tears. And is it possible, (inquires the humble, spiritually-minded Protestant, in the simplicity of his heart,) is it possible that such can be the practice of any congregation professedly Christian? of a congregation, too, in this enlightened age? Alas! the inquiry is answered by facts, by facts now existing; facts public, and, therefore, defying scepticism. Yes, my Christian brethren, such is the practice of the Church of *Rome* in every branch of her communion, publicly and privately, *even now*. And every devoted Roman Catholic adores the elevated *host* as *his God*; he *falls down, and worships it*; he *prays unto it*;<sup>3</sup> he *trusts in it for his salvation*; he professes to repent before it as his *sacrificed* and *atoning Saviour*; and he offers to it his *devotions* and his *praises* in avowed assurance of divine mercy and eternal life. Where is there *idolatry* more grossly impious? But it is

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<sup>3</sup> Isaiah, xliv. 17.

LECT. not my province at present to notice it in  
 VI. this point of view, so much as to expose  
 the *erroneous tenet of the Mass*, as offering  
 a sacrifice for sin. The *idolatrous worship*  
 performed in the Mass we shall have oc-  
 casion hereafter to consider.—I shall now  
 show that the Mass itself is a gross and  
 blasphemous error: and for this purpose  
 it is only necessary to adduce the following  
 testimony of *Sacred Scripture*, that standard  
 of truth at which the *Papist* ever recoils.  
 “*Without shedding of blood,*” says the  
 Apostle, “*there is no remission.*”<sup>4</sup> He then  
 proceeds to describe the sacrifice made by  
 the blood of Christ as fully adequate to  
 the demand of divine justice; and, there-  
 fore, complete in its one offering on the  
 cross. “*Wherefore he is able to save them*  
*to the uttermost that come unto God by him,*”  
 “*who needeth not daily to offer up sacrifice*  
*first for his own sins, and then for the peo-*  
*ple’s, for this he did once when he offered up*  
*himself.*”<sup>5</sup> “*Nor yet that he should offer him-*  
*self often; for then must he often have suffered*  
*since the foundation of the world: but now*

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<sup>4</sup> Hebrews, ix. 22.

<sup>5</sup> Hebrews, vii. 25 and 27.

once in the end of the world hath he appeared to take away sin by the sacrifice of himself.”<sup>6</sup>

Thus is the *Popish* sacrifice of the *Mass* clearly and fully proved, by Scripture testimony, to be *Antichristian heresy and imposture*. But it is the artifice of *Popery* to assume a power of conferring benefit and glory on the souls of its votaries. Leaving the *Scripture*, therefore, or rather discountenancing and prohibiting any appeals to Scripture evidence, *Popery* has always aspired to something apparently meritorious, by which to captivate the admiration, and thereby more successfully enslave the judgment, and pervert the heart. Thus, in the sacrifice of the *Mass*, some important advantages are declared, in the persuasion of which the influence of *priestcraft* is supported, and the papal domination over the understandings and consciences of men becomes yet more firmly established. The *Priests* having thus the power to offer atonement, by crucifying the Saviour, are viewed as dispensers of forgiveness and salvation to whom they please. Thus is the eternal welfare of

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<sup>6</sup> Hebrews, ix. 25, 26.

LECT. souls blindly and yet blasphemously declared  
 VI. to be at the caprice of frail and sinful men.  
 However, as the imposture succeeds to awe the people into submission and homage, and to uphold the apostate hierarchy, it is so far revered as possessing merits not to be depreciated. But in bringing it to the test of Scripture, we justly protest against the offering of a meritorious sacrifice, while, alas! with regard to its attendant profanation, reproach, and blasphemy, we deplore the monstrous idolatry of the impostors, who, indeed, “*crucify to themselves the Son of God afresh, and put him to an open shame.*”<sup>7</sup>

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<sup>7</sup> Hebrews, vi. 6.

“The priestly office of Christ is not a little impeached by the daily oblation of the *missal sacrifice*.—For what?—Doth the (Popish) Priest offer the *same* sacrifice that Christ hath offered, or *another*? If *another*, then *not propitiatory*; for only Christ is our propitiation. If the *same*, then *not an unbloody sacrifice*; for Christ’s sacrifice was a sacrifice of *blood*: then the natural Being of Christ should *again* be destroyed: then the *blood* of the Mediator (which I abhor to imagine) must be of *finite value and power*. Yea; Christ himself did not sacrifice on the *table*, but on the *cross*: for, if the sacrifice offered in his supper were perfect and fully propitiatory, what needed he

The next *erroneous tenet* which we proposed, *Thirdly*, to notice, is that of—SUPERE-  
LECT. VI.

to die afterwards? wherefore was his blood shed upon the cross, which by his *transubstantiated* blood, not yet shed, had formerly redeemed the world?

“ But, if it be unbloody, then it is not propitiatory: for, *without shedding of blood*, saith the Apostle, *there is no remission*.

“ Or what opposition is there betwixt the *order of Melchizedec* and Aaron, betwixt Christ and the Priests of the old Law, if this office do equally pass and descend in a long pedigree of mortal successors? Or, why were the *legal sacrifices* of the Jewish synagogue so often repeated, but because *they were not perfect*? and how can, or why should that, which is *most absolutely perfect*, be *reiterated*? To conclude: what can either be spoken, or conceived more plain than these words of God,—*once offered,—one sacrifice,—one oblation*? Heb. ix. 28, and x. 12, 14.—And yet these *Popish shavelings,—devout men!* take upon them to *crucify* and *sacrifice Christ again*: and while they solemnly offer the Son of God up to his Father, they humbly beseech Him, in a *religious blasphemy*, that He would be pleased to bless and accept that oblation. It is not for *us*, I confess, to be *so devout*. We will remember the holy sacrifice of Christ, and celebrate it with a thankful heart: we will not *repeat* it. We will gladly receive our Saviour, offered by himself to his Father, and offered to us by his Father: we will not offer him to his Father; which one point, while we stick at, as we needs must, we are *strait stricken with the thunderbolt of the anathema of Trent*. Here can be, therefore, *no possibility of peace with Rome*.”—Bishop Hall.

LECT. ROGATION. By this, the Romanists avow a  
 VI. *superabundance of merit.* This merit is both  
 personal and relative ; that is, the degree of  
 merit attained beyond present duty may be  
 reserved to fill up future deficiencies in the  
 individual himself ; or may be *transferred*  
 for the benefit of others, not only in *this life*,  
 but in the *eternal world*. This tenet of super-  
 erogation is founded on the idea that Chris-  
 tians may be *more holy than they are com-  
 manded to be* ; or may possess more virtue  
 than the Gospel requires ; that they may,  
 in fact, be *more than perfect*. Now the  
 folly and the wickedness of this pretension,  
 the most illiterate Christian must instantly  
 detect, if Scripture is his guide. Mark the  
 instructive admonition of Him who spake as  
 never man spake :—" *When ye have done  
 ALL, say, We are unprofitable servants : we  
 have done that which we were commanded to  
 do.*"<sup>s</sup> Thus did the great Redeemer ad-

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<sup>s</sup> Luke, xvii. 10.

" Voluntary works besides, over and above, God's commandment, which they call Works of SUPEREROGATION, cannot be taught without *arrogancy* and *impiety* : for by them men do declare, that they do not only render unto God as much as they are bound to do, but that

monish his disciples ; and thus, indeed, his whole Church in every successive age, relative to the utter insufficiency and imperfection of all, even the best performances of man in his present state ; and this even if he keep the whole moral law in its actual requisitions, subsequently to his conversion. So far from having any *superabundance* of merit, he has *no merit at all* : *yea, the law is spiritual, but we are carnal, sold under sin.*<sup>9</sup> There is not the least degree of merit in good works, *per se*, to justify the soul. Hence, as saith the Eleventh Article of our holy religion, “ We are accounted righteous (or are justified) before God, only on account of the merit of our Lord Jesus Christ.” “ *By grace, therefore, ye are saved through faith, and that not of yourselves ; it is the gift of God : not of works, lest any man should boast.*”<sup>1</sup> Such is the salutary and essential, though humbling doctrine of the Gospel of Christ. What, then, are the

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they do more for his sake than of bounded duty is required : whereas Christ saith plainly, “ When ye have done all that are commanded you, say, We are unprofitable servants.”—*Article XIV. of the Church of England.*

<sup>9</sup> Romans, vii. 14.

<sup>1</sup> Ephes. ii 8, 9.

LECT. VI. boasts of Supererogation? How ignorant of the spirituality of the law of God! Ah! *“Trust ye not in lying words,”*<sup>2</sup> for *“SALVATION IS OF THE LORD.”*<sup>3</sup> The Lord Jesus Christ is the only foundation of our acceptance before God. His blood and his righteousness form the only meritorious cause of our salvation. *“In him alone shall all the spiritual Israel be justified, and shall glory.”*<sup>4</sup> *“Neither is there salvation in any other: for there is no other name under Heaven among men, whereby we must be saved.”*<sup>5</sup> What merit, then, have the *Popish Saints* to impart to *others* for salvation? What merit can there be in store for times of emergency, of transfer, of indulgence? *“For if the righteous scarcely be saved, where shall the ungodly and the sinner appear?”*<sup>6</sup> Alas, my brethren, such pretensions are delusive and absurd; they are wicked and demonian impostures. They are the doctrines of devils, even the damnable heresies of Antichrist, *“having forsaken*

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<sup>2</sup> Jerem. vii. 4.

<sup>3</sup> Jonah, ii. 9.

<sup>4</sup> Isaiah, xlv. 25.

<sup>5</sup> Acts, iv. 12.

<sup>6</sup> 1 Peter, iv. 18.



*the right way, and gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness."* Yes, Christians, (we repeat the apostolic truth,) *following the way of a false prophet, who loved the wages of unrighteousness.* There is, indeed, the grand impellent of the imposture; "*the wages of unrighteousness:*" so true is it that "*the love of money is the root of all evil.*"<sup>1</sup> This is the odious secret of *Supererogation*. It is the auxiliary of filthy lucre accumulated in the coffers of apostate Rome. Without *Supererogation*, of what avail would be that *bugbear*, called *Purgatory*? and where the *pretext* for the sale of *indulgences*, that profitable *merchandize* of the *Holy See*? "*The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets divine for money: yet will they lean upon the Lord, and say, Is not the Lord among us? no evil can come upon us.*"<sup>2</sup> *Supererogation* is, therefore, necessary to the *ungodly gains* of the Roman hierarchy: for if there were not a superabundance of merit in reservation,

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<sup>1</sup> 1 Timothy, vi. 10.

<sup>2</sup> Micah, iii. 11.

LECT. what relief could the Church extend to the

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sufferers in *Purgatory*? And if there were no *Purgatory*, of what advantage could the *supererogatory merit* of the *Romish Saints*, (who had *more perfection* than they needed *for themselves*, and, therefore, had a luxuriant portion to spare to *others*,) of what advantage, I say, could such merit be to *departed spirits*? And, again, if there were not a surplus of merit lodged in the *Church*, as the sacred repository of a store of perfection, ever augmenting by the good works of calendared saints and others, (who, in more senses than one, were “*righteous overmuch*,”) there certainly could be *no indulgences sold* to any; no, not even to a single individual, whatever may be his rank, or wealth, or influence; or how urgent soever his wishes or pretexts to be indulged in the practice of sin. But, uniting the three together, namely:—*Supererogation*, *Purgatory*, and *Indulgences*, (how *Anti-christian* soever in their nature,) they yet more effectually operate to impose on the credulity of the *superstitious*, the *licentious*, and the *ignorant*. Popery is thus an easy religion, and is ever acceptable to the spi-

ritually indolent and wicked heart. It becomes of little consequence whether a man be himself meritorious, he can purchase merit; he can procure indulgence; and if, perchance, his soul be transported to purgatory, the prayers and the merits of the Church (previously secured by a penitent legacy to Holy Mother Church) shall effect his deliverance.

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But, my brethren, in whatever point of view this tenet is considered, how gross its imposture! how antichristian its nature! how pernicious its influence! how fatal its effects! And, indeed, what are we to think of that religion which the professors of it can *so far transcend* as to have in reserve a *redundancy* or *superabundance* of merit? For the doctrine of Supererogation admits the absurd idea that Christians may excel the very nature and requisitions of Christianity. It declares, indeed, that thousands and millions of the members of the Church of Rome have actually lived above their professed religion. Now this, indeed, we do not dispute, for we do not think it a very magnanimous or laborious

LECT. task to live above the requisitions of *Popery*;  
 VI. it is an *easy religion*, flattering the pride and indulging the licentiousness of the unregenerate heart. But, sirs, what, I would ask,—what sort of a religion must that be which its very professors, defenders, and champions, declare it possible to excel; nay, which has been, and is, excelled by thousands, so that the Church has now (as in every age) a *vast and overflowing stock of merit* derived from the lives of those *heroic souls* who have performed *more good works*, and have been *more righteous than their religion required*? What, indeed, is the inference which your conscience, in honest truth, dictates? Is it not in unison with the declaration of the inspired Apostle?—  
*“ They have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness.”*

It is surely needless further to expatiate on this palpably erroneous tenet; I proceed, therefore, to notice,

*Fourthly*, That of—PURGATORY.

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The Church of Rome declares that there is a state of suffering to which the souls of men are consigned previously to their entrance into heaven. The sufferings there endured is equal, in degree, to the sufferings in hell itself, but of limited duration. The duration is extended by the judicial decree of God to the day of judgment; but there is one important condition understood, that is, the souls in purgatory may receive a mitigation of suffering, and may even be actually delivered from their dread abode, and exalted to the Paradise of God, (having their period of purgatorian torments shortened,) by the prayers, masses, and intercessions, of the *Church on earth*! Nay, deliverance may be effected by the *transfer of merit from the Holy See to the souls in purgatory*, but with this essential consideration, namely,—a *proportionate price* for the *degree* of merit required. This is, indeed, a favourite tenet of the Roman Church, and not without cause; but what cause? The support of supererogation and of indulgences! and hence the wealth, and the aggrandizement, and luxury, of its antichristian propagators, while they more effectually

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LECT. VI. impose on their devotees, exciting their apprehensions of punishment; but, at the same time, taking care to assure them that that punishment may be mitigated, or even avoided, by the interposition of the Church, that is, the *Pope and his emissaries*; not, however, without a *pecuniary* tribute to the *all-powerful* and *sympathetic* intercessors. But, exclaims some indiscreetly good-natured Protestant, under the false notion of candour, *Popery is not the same now*; the *Catholics are not so absurd and ridiculous now*; nor so *superstitious* and *profligate now* as *formerly*! Candour is always amiable; it is always our duty; but when the emotions trespass the bounds of discretion and of truth, they are no longer the emotions of candour; they become imbecility and folly; too late a misplaced confidence may be deplored. The fact is, my brethren, *Popery is, in spirit and error, ever the same*. All the tenets of the Council of Trent are professed by the Roman Church even in the *present day*.

What think you of a PURGATORIAN SOCIETY *even recently established in a sister*

kingdom? Yes, in the *chief city*<sup>9</sup> of that kingdom is such a society *now established*, LECT.  
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“ **PURGATORIAN SOCIETY**, instituted July 1, 1813, and held in St. James’s Chapel, Dublin.

“ *The members who compose the Society of the Office for the Dead, commenced on the above day, at the said place, adopting the spirit and meaning of the above sacred text (Maccabees, xii. 56); and wishing, in conformity to the divine precepts of the Holy Catholic Church, to extend their charitable views beyond the grave, by relieving, as far as in them lies, the suffering souls in Purgatory, and inviting all tender-hearted Catholics, who have a feeling sensibility of the duty they owe their departed parents, relations, and friends, who probably may stand more in need of their commiseration at present than at any period of their life-time, to assist in the charitable and pious purpose of shortening the duration of their sufferings by the most easy means imaginable, have agreed to and adopted the following rules:—*

“ **Rule 1.** That the affairs of this institution shall be regulated by the Superior, Rectors, and six of the members who compose the office for the dead, who shall attend on every Wednesday night, at half past eight o’clock, throughout the year at the above-named place, or any other place which may be hereafter appointed; and there, with attention and devotion, recite the office for the dead, agreeable to the intention that shall then be mentioned.

“ **Rule 2.** That every well-disposed Catholic, wishing to contribute to the suffering souls in purgatory, shall pay one penny per week, which shall be appropriated to the procuring of masses to be offered up for the repose of the souls of the deceased parents, relations, and friends, of all

LECT. and is a memorial of the *continued error*, and  
 VI. *superstition*, and *imposture*, of *Popery*. That

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the subscribers to the institution in particular, and the faithful departed in general.

“ Rule 3. That, on the first Monday of every month, a mass will be offered up, in the parish chapel of St. James’s, at ten o’clock, for the spiritual and temporal welfare of the subscribers of this society.

“ Rule 4. That the Superior, Rectors, and Council, shall continue in office for six calendar months, at the expiration of which time, candidates shall be nominated by the persons in office, who shall give due notice to the whole body of members who compose the office for the dead, that they may punctually attend on the first Wednesday night in July, at half past eight o’clock, and on the first Wednesday in January, for the purpose of electing a superior, rectors, and council, to serve the ensuing six months, and so in succession.

“ Rule 5. That each subscriber, on entering this society, do purchase a copy of these rules, in order to defray the expenses incurred in printing and other contingencies ; and that the money arising from the weekly subscriptions shall be disposed of to the most necessitated clergymen, who shall be required to give receipts for what they are paid.

“ Rule 6. That the spiritual benefits of this institution shall be conferred in the following manner : viz. each subscriber shall be entitled to an office at the time of their death, another at the expiration of a month, and one at the end of twelve months after their decease ; also, the benefit of masses, which shall be procured to be offered by the money arising from subscriptions, and which shall



it deserves these epithets you cannot ques- **LECT.**  
tion, when you reflect on the evidences of **VI.**

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be extended to their parents, relations, and friends, in the following order : that is to say, their fathers, mothers, brothers, sisters, uncles, aunts ; and, if married, husbands, wives, and children, if they have any departed who lived to maturity.

“ Rule 7. That every member of the office for the dead, who serves the society in the capacity of Superior, shall, at the time of his death, be entitled to three masses, to be offered for the repose of his soul ; and also every member, who serves the office of Rector, shall be entitled to the benefit of two masses ; and every subscriber, without distinction, shall be entitled to the benefit of one mass each, provided that such member or subscriber shall die a natural death, be six months a subscriber to the institution, and be clear of all dues at the time of their departure. That care shall be taken by the surviving Superior and Rectors, that such soul-masses are punctually obtained, agreeable to the interest and meaning of this institution.

“ Rule 8. That the Superior, Rectors, and Council, be empowered to make (as occasion may require) such bye-laws as they shall think expedient, provided they do not interfere with the spirit of these rules ; the said bye-laws to be laid before the body at large, for their approbation ; and that four shall form a quorum on the council.

“ Rule 9. That the Superior shall, on every All-Souls’ Day, advance to the parish-priest of St. James’s chapel, whatever sum is necessary for obtaining an insertion in the mortality-list of the altar, the names of the parents, relations, and friends, of all the subscribers to this institution, to be recommended to the prayers of the congregation at every mass throughout the year.

LECT. its falsehood ; the very silence of Scripture  
 VI. is sufficient to show the error of the tenet.

There are, however, numerous instances to demonstrate its fallacy and wickedness : were it necessary, I would recite to you the circumstances of the instructive parable of the *Rich Man and Lazarus*,<sup>1</sup> of the *Thief on the Cross*,<sup>2</sup> and the *Scripture representation of departed souls*, both of the *righteous* and the *wicked*. But your reason, your conscience, revolt at the imposture of Popery, while you are reminded of only one Scripture testimony :—“ *He that is unjust, let him be unjust still : he that is filthy, let him be filthy still : and he that is holy, let him be holy still.*”<sup>3</sup> Such is the divine judgment in the eternal world. But the imposture of purgatory is advantageous ; it is a pretext for

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“ Subscriptions received, and subscribers registered, at the chapel, on every Wednesday evening, from seven o'clock until nine, and in the school-room adjoining the chapel, on the first Sunday of February, May, August, and November, being quarterly days, from ten o'clock until one.

“ The books to be open for the inspection of subscribers.”

<sup>1</sup> Luke, xvi. 19.

<sup>2</sup> Luke, xxiii. 42.

<sup>3</sup> Rev. xxii. 11.

INDULGENCES,<sup>4</sup> which we proposed, LECT.  
*Fifthly*, to consider. These we have, how- VI.

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<sup>4</sup> “ What meant Bishop *Fisher*, in his confutation of *Luther's* assertion, so to prevaricate in the 18th Article, in saying, ‘ *Multos fortasse movet,*’ &c. Peradventure many are moved not to place too great faith in indulgences, because the use of them may seem not of long standing in the Church, and a very late invention among Christians? To whom I answer, that it is not certain by whom they began first to be taught, (therefore, it is not true that all Roman Catholic doctrines were taught by Christ and his Apostles.—*Chillingworth.*) They say, Gregory the First granted some in his time; and it hath come to pass that the faith of purgatory and the use of indulgences hath been, by the orthodox, generally received. As long as there was no care of purgatory no man looked after indulgences; for all the credit of indulgences depends on that. Take away purgatory, and what need is there of indulgences? We, therefore, consider that purgatory was a long while unknown. That after, partly upon revelation, partly upon Scripture, it was believed by some, and that so, at length, the faith of it was most generally received by the orthodox Church, shall easily find out some reason for indulgences. Seeing, therefore, it was so late ere purgatory was known and received by the Universal Church, who now can wonder, touching indulgences, that, in the primitive Church, there was no use of them? Indulgences, therefore, began after men had trembled awhile at the torments of purgatory. For then it is credible, the Holy Fathers began to think more carefully by what means they might provide for their flocks a remedy against those torments; for them especially who had not time enough to fulfil the penance

LECT. VI. ever, already noticed, as they are necessarily connected with the two preceding tenets of Popery. I, therefore, briefly observe, in the language of an eminent prelate, that these Indulgences, as sold by the Church of Rome, are extended for periods according to their rates of purchase. "Some of them," he observes, "have gone to *thousands of years*. One I have seen to TEN HUNDRED THOUSAND. And as these indulgences are sometimes granted by *special tickets*, so sometimes they are affixed to *particular churches and altars*. They are also affixed to such things as may be carried about; to *agnus dei's*, to *medals*, to *rosaries*, to *scapularies*."<sup>5</sup> But I forbear further to enlarge on this most shameless imposture. I ought not, however, to conclude without remarking, that these indulgences extend to the *permission of vicious practice in this life* and to the *alleviation of punishment*, or *absolute deliverance* from it in the *other world*.

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which the CANONS enjoined."—*Bishop Fisher*. Admirably ingenuous, though, perhaps, indiscreet concession from a Popish writer. — *Vide Chillingworth's Answer to some Passages in Rushworth's Dialogues*.

<sup>5</sup> Bishop Burnet, on the Articles, p. 228.

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Thus *sin may be pardoned beforehand*, and thus it is that (for the interests of the *Pope* and the *Romish Church*) subjects are absolved from their allegiance, and a license is granted for the perpetration of all kinds of crime.<sup>6</sup> “*O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united.*”<sup>7</sup> “From all such false doctrine and heresy, good Lord, deliver us;” and “May it please thee to bring into the way of truth, all such as have erred and are deceived.” Such is the prayer of every faithful and conscientious believer in Christ; and may a correspondent spirit of truth, holiness, and charity, under the divine teaching, be exemplified in our character and conduct. May we possess the faith of the Gospel, be justified by the infinite merits of the Son of God, sanctified by the power of the Holy Ghost, and be enabled to “*hold fast the beginning of our confidence steadfast unto the end.*”<sup>8</sup> Wherefore, suffer the word of exhortation, “*Prove all things; hold fast that which is good,*

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<sup>6</sup> Vide Lecture IV. On the Professed Holiness of the Church of Rome:—sale of Indulgences.

<sup>7</sup> Genesis, xlix. 6.

<sup>8</sup> Hebrews, iii. 14.

LECT. *abstain from all appearance of evil.*"<sup>9</sup> "*Touch*

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*not, taste not, handle not.*"<sup>1</sup> Let the salvation of the Gospel be the paramount object of your care. "*And take heed, brethren, lest ye, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*"<sup>2</sup>

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<sup>9</sup> 1 Thess. v. 21, 22.

<sup>1</sup> 2 Col. ii. 21.

<sup>2</sup> 2 Peter, iii. 17, 18.

## LECTURE VII.

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### THE PREVAILING SCHISMS OF THE CHURCH OF ROME.

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EPHESIANS, IV. 5.

*“ One Lord, one faith, one baptism.”*

UNION in the Christian Church is an ex- LECT.  
cellence most ardently to be desired; and, VII.  
indeed, most zealously to be cultivated.   
*“ Behold, how good and how pleasant it is for  
brethren to dwell together in unity.”*<sup>1</sup> Such  
was the admiring exclamation of the Royal  
Psalmist: and surely it is expressive of the  
views and emotions of every devout mind,  
in every age of the Church. The Church  
of God is, in substance, the same in all

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<sup>1</sup> Psalm cxxxiii. 1.

LECT. generations. Its essential doctrines, its  
 VII. spirit, its object, its worship, its character-  
 istics are invariable. The true Church  
 serves the living and the true God, from  
 whom, in eternal covenant, descendeth  
*“ every good and perfect gift,”* (those  
 graces of the spirit and blessings of salva-  
 tion,) *“ and with whom there is no variable-  
 ness, neither shadow of turning.”*<sup>2</sup> Whatever  
 difference there may be, therefore, relative  
 to the external institutions of the ancient  
 economy and the Christian dispensation,  
 the Church, spiritually considered, is one  
 and the same. The true Israel in the Church  
 of old did *“ all eat of the same spiritual  
 meat, and drank the same spiritual drink:  
 for they drank of the Rock which followed  
 them; and that Rock was Christ.”*<sup>3</sup> *“ And  
 ye are all one in Christ Jesus,”*<sup>4</sup> *“ of whom  
 the whole family in heaven and earth is  
 named.”*<sup>5</sup> *“ Wherefore,”* says the Apostle,  
 addressing the Christian Church, *“ ye are  
 come to the general assembly and church of  
 the first-born, whose names are written in*

<sup>2</sup> James, i. 17.<sup>3</sup> 1 Cor. x. 3.<sup>4</sup> Romans, xii. 5.<sup>5</sup> Ephes. iii. 15.



heaven:"\* " *and ye are fellow-citizens with the saints, and of the household of God.*"<sup>7</sup> LECT. VII.

Hence the sacred writers uniformly exhorted the converts of the Gospel to the preservation of that unity so necessary to the good order and the tranquillity of the Church. The essential unity of the true Church in its spiritual properties and relationship, we are perfectly aware, could not be violated. But we are equally aware that there is, and ever was, a lamentable possibility of violating that correspondent spirit which it is the duty and the interest of the members of the Church of Christ to exemplify and maintain; and it is this to which the apostolic exhortations refer. " *I, therefore, beseech you,*" saith the Apostle, " *that ye walk worthy of the vocation wherewith ye are called, endeavouring to keep the unity of the spirit in the bond of peace.*"<sup>8</sup> Thus, by actual practice, to manifest the spiritual union of your hearts as a Christian Church, in faith, in love, in holiness, serving the same Lord, engaged in the same cause, and seeking the same salvation; and hence

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\* Hebrews, xii. 23.

<sup>7</sup> Ephes. ii. 19.

<sup>8</sup> Ephes. iv. 1.

LECT. VII.  declaring yourselves one in profession, in principle, in devotion. For “*there is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, (i.e. Christ, our Redeemer,) one faith, (his Gospel,) one baptism,*” (or profession of faith,) significant of the baptism by the influence of the Holy Ghost, converting the soul to God. Now it is just to infer that a Christian Church should not only profess that unity in its constituent properties, but should endeavour to preserve and exemplify its spirit.

Here, however, it may be observed, that there may be a difference in opinion concerning modes and forms without affecting the essential faith and practice of Christianity. Even a Paul and a Barnabas differed, while they both possessed the same vital faith and practised the same essential spirit of charity and godliness. Their unity in the Gospel, and love to one another in the faith, remained the same: and such is the unity of all the faithful in their Federal Head and Representative, Christ Jesus. It is not, therefore, surprising that any com-

munity professing the Christian religion should avow its unity in the Gospel, and allege its pretensions to the character of such unity in its spirit, and profession, and practice, although there may be some extrinsic dissonancy and inferior diversities among some of its members ; for where is there a Church possessing harmony in all things ? or, when was the true Church of God perfectly blessed with conformity in all her members ? If in any age, it might surely be expected to be found in the age of Apostolical infallibility and authority, which, together with the example of the Apostles themselves, may be justly supposed to secure it. That the Churches under their immediate care were the true Churches of Christ will not be disputed. But, why the reproofs, the admonitions, and the precepts, of the Apostles, so repeated and so emphatical, relative to the exemplification of a spirit of union, if a contrary spirit had not, in many instances, been betrayed ? Let it not, however, be hence inferred that we would wish to advocate, in any degree, a sectarian spirit of difference and dissent, a spirit of dissension and discord, and which some having in- LECT.  
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LECT. VII.  indulged in, have given occasion to the enemy to blaspheme. God forbid ! But, we maintain that, in the imperfect state of the Church in this life, consummate harmony in all points of view is not to be expected any more than absolute perfection in moral excellence. If the latter be attainable, then may we anticipate the former. Did the Church universal possess infallibility of understanding and immaculate holiness of heart ; were every member thus above the possibility of misconception, and free alike from all infirmity of judgment and imperfection of character, then may full and complete accordance in all points be realized. This would be Heaven upon earth indeed ! But the Apostolic age itself boasted not such perfection. And that any Church professing Christianity should urge its pretensions to that perfection with all its attendant transcendency, in union and tranquillity, in order and in peace, might really be deemed too surprising for credulity itself, were we not aware of the shameless audacity and falsehood by which that Church has succeeded in her abhorrent impostures on mankind.

Such is the Church of Rome ; and such are its pretensions. Professing to be the only true Church of Christ, the Papal Church avows her characteristic of *unity* as an evidence to prove the truth of her profession. This characteristic is further declared to be *exclusively her own*. The Church of Rome is the *only* Church possessing the *unity* of the Gospel ; and is, therefore, the *only true* Church of Christ. The Christian world, without the pale of the Romish Church, they say, is distracted by *schisms* ; the Popish Communion only is free from those evils ; and alone preserves the order, and enjoys the tranquillity, of Christian concord, in divine fellowship of the Gospel of Christ. Such is the pretension of the Church of Rome : and in support of this pretension, are adduced the attribute of Infallibility, and the office of Supremacy as declaredly possessed in that Church ; the one *preserving* its communion from error ; and the other, by force, suppressing every appearance of a schismatic spirit. All, therefore, who are not of the Papal Communion are declared to be apostate in error and wickedness, — are denounced as *schismatics*, and as

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LECT. *heretics, are accursed.* But the Holy Church  
VII. itself, forsooth, being infallible and supreme,  
 is united in one bond of holy love and immaculate perfection. Thus, the advocates of Popery affirm the absolute exemption of the Romish Church from all schism; and most audaciously upbraid the Protestant Church with charges of heresy and schism. We, however, on the other hand, consider ourselves justified, not only in repelling the charge, but in pointing it directly against the Romish Church itself. That in *Protestant Christendom* there exist diversities we admit; and we account for them from causes already stated; yet they are not such as invalidate the profession of a true Church. And in vain does the Romish Church profess its perfect union, and, consequently, its transcendent freedom from differences. We prove that it has *schism*, even as we have before shown it has *heresy*;—because its diversity affects its cardinal properties, its fundamental principles, its avowed characteristics; and is, consequently, in the strictest sense of the term, the very evil of schism. And, in reality, such evils *abound* in the Romish community. Let us, therefore, pro-

ceed to observe more particularly, as announced for discussion in our present Lecture, and as exposing the falsehood, hypocrisy, and imposture, of the Papistical pretensions to unity and perfection,

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THE PREVAILING SCHISMS  
OF THE  
CHURCH OF ROME.

To enumerate all the schisms existing in the Papal community, and trace them through all their multifarious bearings, their causes, their influence, their effects, would indeed be an endless task. This, however, is unnecessary. Our object is to show, that there are schisms prevailing in the Romish Church: and, if we succeed in this, on substantial evidence, we successfully disprove the claims of that Church, on the ground of her boasted unity, to the character of the Church, and the only true Church of Christ.

Without descending, therefore, to the numerous particulars, which might be adduced, but which, on the present occasion,

LECT. may be deemed unnecessary, it will be  
VII. sufficient for our purpose, and for the ends  
of truth, to prove the absolute existence of  
the evil in question. And this point will  
be fully effected by the following concise,  
but comprehensive premises of discussion,  
namely:—

The SCHISMS of the *Romish Church*  
in DOCTRINE; and her Schisms in DIS-  
CIPLINE.

*Doctrine* and *Discipline* may, indeed, be  
considered as comprehending the whole sys-  
tem, the spirit, and the character of the  
hierarchy in question.

It is our province to show that there is  
not perfect unity in the Church of Rome  
relative either to doctrine or discipline. If  
there is not that unity which her advocates  
boast, there must be schism; and if there  
is schism, where is their claim to the  
character of transcendent perfection above  
all other churches, as the only apostolical,  
holy, and Catholic Church.



*First*, then, we observe, that *there are* LECT. SCHISMS *in the CHURCH OF ROME, con-* VII. *cerning her DOCTRINES.* And here, again, I must remark that a wider sphere is presented to our view than we have time at present, or than it is, in fact, necessary for us to explore.

I select, therefore, the DOCTRINE OF INFALLIBILITY, as this is the grand boast of all Popish advocates, and forms the great foundation of that superstructure of Papal authority, with all its appendages of implicit faith, submission, and obedience, which characterize the Church of Rome; and I select it also for this reason: if *there is schism concerning this*, the *grandest attribute of Popery*, it *necessarily* follows, that *there are schisms* prevailing in the *Romish Church* as *multifarious* as the *subjects of faith and practice* to which that supposed infallibility refers. For example, that infallibility is declared to possess an unerring knowledge of the Scriptures, and to interpret them accordingly with consummate wisdom; and, consequently, has the prero-

LECT. gative to prescribe articles of faith and

VII. Christian observances. Now, with regard  
 to these points, the *Papists themselves are divided in their opinions*. Some affirm that the infallibility of the Church relates only to subjects of *faith*; others, that it refers to *ceremonial institutions*; and others maintain that it has the *whole and sole prerogative* of directing *all the interests* of the Church. But, in addition to all this disunion and dissension, there prevails a yet more flagrant schism concerning the *seat* of this *wonderful infallibility*.

Some of the champions of Rome assert, that infallibility is the exclusive prerogative of the *Pope*; some of them affirm that it is in the *General Councils*; others, with equal confidence, avow that it is the attribute of the *Catholic Church*, as a *divinely constituted body*; and others declare that it is *not* in the Church *collectively*; nor in the *Popes individually*; nor in the *Councils without the Popes*; but in the *Popes and Councils together*. Now, such being the *prevailing schisms* relative to the main point, we need not be

surprised at those numberless, and repeated, and perpetual schisms which have rent the bosom of that Church in instances which, had there been any infallibility at all, would certainly have been wisely prevented. For the holy and unerring Church would never have voluntarily and knowingly have permitted her interests to have been distracted, and her purposes fatally inverted by those gross errors and dissensions which have disgraced her communion and also proved it to be the *schismatical synagogue of Satan*.

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Such are the schisms concerning both the *seat* and the *prerogative* of infallibility, that the *very champions of Popery* have turned their weapons *against each other*. The *Conclave itself*, that high and dignified assembly of *Cardinals*, have been blazoned by the fires of contention. *General Councils* have *annulled* the decrees of preceding councils, and issued *others directly contrary*; *Popes* have *rescinded the decretals* of preceding *Popes*; nay, *Cardinals* have *condemned Cardinals*; *Councils* have *censured* and even *reprobated Councils*; *Popes* have *anathematized Popes*; all the hosts of “*spiritual wicked-*

LECT. VII. *ness in the high places*<sup>9</sup> of Papal domination and ambition have *waged war with each other*, as their projects of aggrandizement, interest, or power, required. The creatures of passion, they have acted as their convenience dictated, and without regard to consistency or character, nay, in obvious violation of all decency, not to say moral truth, have they aimed at its gratification. Passion has, indeed, in that antichristian system, been ever paramount to principle. Hence the absurdity as well as the wickedness; the folly as well as the presumption; the infatuation as well as the error, attendant on the schisms of Popery.

Behold the boasted *successors of St. Peter dethroning and cursing each other*; hear the *holy Conclave* denouncing their *anathemas* against the declared *infallible Vice-gerent of Heaven*; mark the displeasure of Councils against not only others of equal wisdom and sanctity in previous council convened, but even against the higher powers, *not* excepting his *Holiness* in the chair of infalli-

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<sup>9</sup> Ephes. vi. 12.

bility ! Popish bulls, excommunications, LECT. VII.  
 curses, and the whole armada of *Papal vengeance* have thundered through the Christian world, demonstrating the explosion of *passions the most diabolical* in the circle of *Roman infallibility and despotism*. Hence the *schism* is not confined within the immediate sphere of the *superior orders* in *Popery*: the direful mystery of Babylon has betrayed its infernal spirit and its constituent abominations, so that the *whole community* is affected by its baneful influence, and the *inferior orders* consider themselves licensed to perform their parts in the great drama of Popish imposture. Nay, rather, the whole community is absolutely licensed (indeed, commanded) to act on any pretext which may appear conducive to the interests of the Holy See. Hence the extravagant incongruities, the time-serving vacillations, the hollow pretensions, which characterize the adherents of Popery wherever they attempt to achieve not merely religious accessions, but civil and political interests, secretly designed for the secular enhancement of their ambitious and worldly hierarchy.

LECT. VII. In an establishment so constituted and governed, and where the superior orders, professedly infallible, are infested with schisms, it cannot excite surprise, that the members in general should be equally schismatical. For though they are required to yield implicit faith to the *Pope* and his *Councils*, *not doubting the perfection of their decrees as infallible, whatever may be their quarrels and discords*, yet being commanded to *change* their assumptions, as the *interests of the Holy See may require*, why may they not change them as their *own private prejudices* and their *passions* may dictate, or their *personal advantage* may suggest? If *hypocrisy, falsehood, and perjury*; if *imposture, treachery, and murder*, may be tolerated for the *secular* interests of the *Church in general*, why not for *individual* benefit? The reply of Popery is,—the Church, as being infallible, cannot ordain wrong. These evils, therefore, when ordained by the Church to be practised for her interests, by singular metamorphosis, become virtues. This is the precious doctrine of *Popery*. But it must not be forgotten here that the same evils may be perpetrated, even for pri-

vate interests, by license from the Holy See: that is, a permission, or indulgence, may be purchased for the commission of the worst of crimes. Hence, therefore, the *Romish community is schismatical by Papal license—*  
 AUTHORIZED SCHISMS PREVAIL.

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Thus the key of Popish Infallibility, held by the sovereign Pontiff, opens the flood-gates of the most direful schism. What are *Popish indulgences*, but overtures for *apostasy* from the *pure religion of Jesus?* and that apostasy proportioned in its enormities to the *pecuniary charges* made by the *See of Rome*. It is not every one, however, that is subject to these charges; the special emissaries of Popery have their indulgences gratuitously; or, in consideration of the services they render to the Holy Church. In every instance, however, a Popish indulgence is but a qualified term for the abominations of *systematic apostasy*:—and is not such apostasy *heresy?* and are not its abominations *schism?* *For what*

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<sup>1</sup> “Schism is an ecclesiastical sedition, as sedition is a lay schism.”—*Hale*.

“Schism, in general, means some contention, or divi-

LECT. *fellowship hath light with darkness? and what*

VII. *concord hath Christ with Belial? what peace*

*while Jezebel liveth?* Hence the *constituted authorities* of Popery are the *vilest schismatics* in all Christendom; and all the various *holy orders* are *schismatical* by *free permission*, while the *laity* are schismatical by *purchase* for their *own convenience*; or, by license, for the *good* of the *Papal See*. Hence, the subordinate institutions, taking example from the highest offices in the Popish hierarchy, are not unfrequently schismatical among themselves, in spite of the mandates of Cardinals, the decrees of Councils, and the bulls of Popes. Witness the dissension and broils of *monks* and *friars*, the *fiery* and *blood-thirsty contentions* of the *Jesuits* against

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sion, or disunion in bodies that ought to be united. Schism, in religious matters, is pretty much the same as sedition and rebellion are in civil matters.

“If, then, the guilt of schism is chargeable upon those who are the cause of it, Papists have taken great care to make the decision of this question between us and them evident and plain, by the numerous important errors and corruptions of their communion, by the obstinate, rigorous, and uncharitable spirit with which they impose them.”—*Lowman*.

<sup>2</sup> 2 Cor. vi. 15.

<sup>3</sup> 2 Kings, ix. 22.



other orders in the Popish Church, the discords which have rent the convents and monasteries of Popery, and the numberless commotions which have distracted the contending orders of the secular and regular clergy relative to points of doctrine, and particularly that of Infallibility, in its jurisdiction over the faith and the practice of mankind. But this leads me to observe,

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*Secondly, The schisms of Popery, with regard to ECCLESIASTICAL DISCIPLINE.*

By *ecclesiastical discipline*, we understand that moral government of the Christian Church exercised by the Apostles, and transmitted to their successors, for the preservation of order, unity, and peace. “*Let all things be done decently, and in order.*” Such is the apostolical maxim. The criterion of that *moral decency* and of that *devout order* is the Holy Scripture. The preservation of that decency and the enforcement of that order may be considered as comprising the substance of ecclesiastical discipline.

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<sup>4</sup> 1 Cor. xiv. 20.

LECT. That regulations are necessary, none, therefore, can justly question. That those regulations imply the exercise of authority and influence will be equally granted. That such authority and influence are the prerogatives of divinely-instituted offices will not therefore be disputed. But the grand points of inquiry are, *what* regulations are to be observed? *what kind* and *degree* of authority and influence are to be exercised? and *what* offices *are* divinely instituted? The regulations ought certainly to be founded on the *apostolical constitution*; and, consequently, if they are truly Christian, they are warranted and vindicated by the Gospel of Christ. The *authority* and *influence* are *spiritual*; and extend only to the spiritual interests of the Church. The *offices* ought to be such as were instituted by the *Lord Jesus Christ* and *his Apostles*, who acted under the immediate inspiration of the Holy Ghost. Now it is worthy of remark, that, relative to these points, the *Church of Rome is distracted by schisms*; and such schisms as have existed in a greater or less degree in every age, since the commencement of Popery.

As to the regulations, or, in other words, the ecclesiastical laws or canons of the *Papal* hierarchy, there *never* has prevailed a spirit of concord; but, on the contrary, the ablest writers and acknowledged faithful members and defenders of the *Romish* Church have been at utter variance. Hence the diversities of opinion which have agitated different councils; hence the opposite observances of different orders and institutions among their clergy, secular and religious; and hence the absolute hostility of one council against another, even to the abolition of previous laws and the enactment of others diametrically the reverse. And, indeed, what else could be expected, when, instead of *inspired Scripture* for a guide, the *passions, caprice, and interests*, of men predominated.

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As to the *extent* of authority and influence, similar diversity prevails. Witness only (and which is amply sufficient to prove the existence of schism) the opposition relative to the *authority of the Pope*. We need not look beyond a neighbouring kingdom for an evidence of insubordination to the supremacy of the Holy Roman See.

LECT. VII. The *French Church* denies the *temporal* investiture of the *Pontiff*; but, behold, that Church is Catholic! Yet it is an acknowledged part of the holy Roman Church! What! the fairest portion of the Romish Church deny the temporal authority of his *Holiness*, and reject the jurisdiction and influence of his *kingly majesty*, not confessing that he is by divine investiture a *temporal sovereign* as well as a spiritual High Priest? Then, assuredly, there is schism even in the one Catholic Roman Church! But, my brethren, have we not testimony sufficient in *our own country*? You are aware of the *outcry* for *Catholic emancipation*. (And would God, all *Roman Catholics* were *emancipated* from their horrid errors and devilish corruptions.) You are aware also of the *conflicting professions* made by different *Catholics* in this kingdom. Some firmly and strenuously contending for the *supremacy of the Pope*, and, consequently, *all* his concomitant *right, authority, and influence*; others *absolutely denying* that supremacy, and willing to acknowledge *even a Protestant Monarch the head of the Church!!* Yet *both parties* are *professedly Catholic!* and they

are acknowledged members of the Roman Catholic Church, observing her rites and ceremonies, mingling in her worship, and participating in her ordinances. But the query is reasonable and just:—Are *both* equally right? Can *both* be equally conscientious? I need not add, Is there nothing *schismatical* in this opposition? According to the constitution of the Romish Church, the *former* are right, the *latter* must be *wrong*. According to the acknowledged properties of a true profession of religion and of ecclesiastical communion, the *former* are conscientious, the *latter* are not, because they profess to be members of *that very Church whose grand fundamental claims they openly deny and resist*; and, consequently, *schism* is evident. Viewing the subject thus, we consider *those Catholics, unquestionably, the most conscientious Catholics who oppose the Catholic emancipation, as it is falsely called, because they will not concede the supremacy of the Pope, nor forswear their allegiance to his Holiness.* The others are willing and even eager, for the sake of secular interests, to *sacrifice the essential principles of their religion (to violate*

LECT. *their oaths*), in opposition to their conscience;  
 VII. and even to *swear allegiance* to one as the  
 Head of the Church *whom* they *anathematize* as a *heretic* and *apostate*. But, what confidence can ever be reposed on such *security* as *this*, (if, indeed, security it may be called,) when it is notorious that they consider themselves under *no sort of obligation* to keep faith with *heretics*, or, in another term, *Protestants*? However, it may be queried: Is there not *policy* in *such schism*? Yet it is schism; and if it be from policy, the more odious its nature, and the more to be dreaded are its effects.

As to the *offices* in the Romish hierarchy, there are as great a number of *schisms* as on points of doctrine. Having noticed, however, the principal as relating to the *Pontificate*, I shall merely observe here, that new orders have been instituted in successive centuries, according as the interests of the Roman See required. Hence Popish countries became overspread with diversified orders, and those very orders were perpetually embroiled in schism. But, my brethren, we will no longer dwell on so ingrate-

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ful and infelicitous a theme. Let us turn our attention, though briefly, to the inseparable union, to the *unity of faith and love*, as exemplified in singleness of heart by all who are spiritually incorporated into one body, who worship the Trinity in Unity, and the Unity in Trinity, by all who love our Lord Jesus Christ in sincerity and truth. I am aware that the *Roman Catholics* would object; then you must not look at *Protestant Churches*. But the objection is futile: granted, indeed, that there are schisms in Protestant Christendom, be it, however, remembered that all such are traceable to *Popery*; yes, *POPERY* is the *fruitful source* and *foster-parent* of *Socinianism* and *Arianism*, (look at the *objects of their worship*); of *Universalism*, (look at their *purgatorian redemption*); nay, even of *Antinomianism*, (look at their *indulgences*); and *Deism*, (look at their *rejection of the Holy Scriptures*). Let it, however, be observed, that the *reformed Churches* are *united in all the essential principles* of the Christian religion, confessing *one Lord, one faith, one baptism, one God, and father of all, who is above all, through all, and in you all*. Well then:—as

LECT. members of the Protestant Church, truly

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Catholic, because Apostolical, the holy Church extending throughout all the world, supplicate we the Lord Jesus Christ, our Supreme Head, in the language of our incomparable Service, “ More especially we pray for the good estate of the Catholic Church; that it may be so guided and governed by thy good Spirit, that all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life.” I would, therefore, beseech you now, brethren, in the apostolic exhortation, “ *that ye walk worthy of the vocation wherewith ye are called; endeavouring to keep the unity of the Spirit in the bond of peace. And I pray God, that he would grant you according to the riches of his glory to be strengthened with might by his Spirit in the inner man: that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be*



*filled with all the fulness of God;”<sup>6</sup> “ till we all come in the unity of the faith, and of the knowledge of the Son of God, unto the measure of the stature of the fulness of Christ;”<sup>7</sup>* to join the translated, beatific, ransomed throng innumerable, in one celestial anthem of thanksgiving and praise; the triumphant Church; the blessed company of saints and angels; Hallelujah to the Triune God, the Father, Son, and Holy Ghost: “ *unto whom be glory in the Church throughout all ages, world without end. Amen.*”

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<sup>6</sup> Ephes. iii. 16.

<sup>7</sup> Ephes. iv. 13.

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